

Grammar of the Shina (Sina) Language

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PREFACE.

In the following pages an attempt has been made to give a connected account of one of the most fascinating of languages. The Shina (Sini) country, though of considerable political importance, is not much visited by Europeans. Even a few go for a holiday into the lovely Gūrās valley, but not many venture further. There is an agency in Gilgit, the capital, where several Europeans live, and an Assistant Resident is stationed alone in Gilgās watching over the lawless country of Yagistan, which he must keep in order, but may not enter. The summer quarters of the Gilgit agency are in Askor.

Gilgit is the real home of the Shina language, and there it is spoken with the greatest purity. Hence the grammar of Gilgit has been given in considerable fulness, more than three quarters of the book being allotted to it. The remaining subjects of the language are more briefly treated. The contents may be summarised as follows:—

Gilgit: a full account of the pronunciation; a moderately full account of the grammar, both accidence and syntax; appendixes on the low rising tone and on two sets of cerebral letters; a number of texts with notes; Shina-Farsi and English-Shina vocabularies of over 2000 words each with declensions and conjugations indicated.

Kohistan and Gūrās: brief account of pronunciation, short grammar (accidence and syntax); Kohistan vocabulary of about 1000 words and a Gūrās vocabulary of 800; two or three texts.

Drafi: very brief account of the accidence with a few sentences and a list of a few common words.

For the geographical areas covered by these dialects see the Introduction.

Attention may here be drawn to the special features of interest.

PRONUNCIATION.—Cerebral sounds (i) as in many Indian languages, t, d, n, r and (in Drafi) l; (ii) cerebral as well as palatal o, oh, sh, zh and j. Other points worth noting are the low-rising tone in many words, the remarkable accentual system as especially under nouns and verbs; the faint f with its corresponding sonant v; the absence of aspirated sonants

(this feature is common to nearly all north India): the tendency to unvoice final sonants. All these are discussed in detail under Pronunciation. With reference to the cerebrals the question arises whether the words containing cerebrals are all derived from Sanskrit or whether non-sanskritic words also contain these letters. It will be found that very many of them are non-sanskritic.

GRAMMAR.—The most noteworthy points are the following: The declension of nouns and conjugation of verbs are closely connected with the incidence of the accent.

Nouns have two forms for the agent case in all dialects except Gilgit where there is only one. The case is used for the subject of transitive verbs, and when there are two forms one is for the past tenses, the other for all other tenses. This distinction is carefully observed in Gūrāl and Drās, but somewhat obscured in Kohistan.

Verbs.—In spite of the employment of the agent case or cases, verbs inflect for person and number, and in many tenses for gender. This is contrary to the usage of Urdu, Hindi, Panjabi, Lahndi and Kāshmiri. The system of personal verbal suffixes which prevails in Kāshmiri and to some extent in Lahndi and Panjabi is foreign to Śinā. The only exceptions to this are in Gūrāl which has a very few such suffixes clearly taken from Kāshmiri.

Verbs of striking take a special objective form.

There is a complete organic passive, but the idea of the passive is not well developed, and the passive conveys to the Śinā mind the conception of an intransitive or middle rather than of a true passive.

Causal verbs are much used.

There are two forms of the verbal agent, one of which changes for person and number.

The infinitive is a verbal noun and has great flexibility of use.

There are special forms for (i) the stative participle indicating a state, with a passive signification in transitive verbs, little used in intransitive verbs.

(ii) the concessive, let him, her or them be or do so and so.

Very interesting is the existence of a verb meaning to be unable, dūbo 'lki.

Pronouns.—Interrogative, relative and indefinite pronouns are not distinguished.

Adjectives.—Some adjectives agree in gender and number with their nouns, but, except in Gūrāl and Drās, they do not change for case. There are no special forms for the comparative and superlative.

Enumeration goes by scores. In Gūrāl and Drās, however, there is a word for thirty.

Adjectives may generally be used adverbially: adverbs and prepositions are often interchangeable and even nouns are frequently used as adjectives or adverbs.

Direct Speech is employed to the exclusion of every form of indirect speech, even thoughts and reasons being given in this form. Thus an idea like "you have been punished for the independence on which you pride yourselves" would be rendered "you saying to yourselves 'we are independent' have received punishment."

Quotations are indicated by the word *shōki*, do or say, which is put at the end of the quotation. Other words for "say" may be used, but they are placed before the quotation and they are not so common as *shōki*. This word *shōki* has a variety of uses which are worthy of attention.

Loan words taken from Urdu are common. Borrowing from Urdu is facilitated by the fact that all Śins are Muhammadans. The close dependence of the greater part of the Śin country upon Kāshmir and upon Urdu-speaking officials who have reached it through Kāshmir, gives an impetus to this process. Gilgit and Kohistan Śins cannot speak Kāshmiri. Borrowed words are not much altered, but differences in pronunciation may be observed. Some words are given the low tone, g and kh are generally substituted for g and kh, and k for g, but the letters c, ch, sh, j and zh (if zh ever occurs) are almost invariably kept unchanged, i.e. they are not cerebralised. The word *shikāra* from *shikhar* is an exception.

The people of the Gūrāl and Tālā valleys speak Kāshmiri with perfect fluency, and the Śins of the Drās plain speak Pūrīk in addition. The influence of Kāshmiri upon Gūrāl and Drās is clearly observable in the vocabulary and in a few suffixes. I have not noticed any Pūrīk influence.

In conclusion I would bespeak the indulgence of scholars on the ground of the extreme difficulty of recording what is practically a virgin speech. Very little has been written on Śinā. In the literature mentioned below brief accounts of the vocabulary and accidence, with, in one case, a few texts, will be found, but the pronunciation and syntax have not been touched.

INTRODUCTION.

SINĀ.

The Sinā language is spoken over a wide extent of country. The eastern part of its southern boundary is the mountain range lying immediately to the north of the valley of the Kkshimr, i.e. the range to the north of the Sind River. The boundary follows this chain of mountains eastwards to about long. 75-30. To the east of that is the Drās River. From a point a little to the west of Drās the eastern boundary follows a line northwest to the Indus, crossing the Indus a few miles above the junction of the Indus and Gilgit Rivers, and continuing as far as lat. 36-15 or 36-20. From the north of Gilgit the northern boundary goes southwest to the mountain crests lying to the north of Cilās, and then follows the line of the Indus Valley down past Sazin, Tnagir, Jilkeḍ and Pālūs to a point a little more than half way between Cilās and Āmb, which is a town to the west of Abbotabad. The western part of the southern boundary may be said to be the mountain chain to the south of the Indus from this point back towards Cilās, keeping north of the Kārgān Valley. From the head of the Kārgān Valley a straight line to Hārmūk will join the eastern part of this boundary which has already been described. The western boundary is the same as the western part of the northern—from Gilgit down the Indus.

The Sinā country may thus be said to include the Gūrās and Tīlāl Valleys on the south drained by the Kyghāngkās River, the valley of the Būrzil River to Būrzil, the districts of Astōr, Gilgit, Cilās and Kohistān down the Indus to the point mentioned above. Within these limits Sinā is the only language spoken, but one must remember that the Gūrās and Tīlāl people are bilingual and speak Kkshimr well. The valley of the Drās River down to long. 75-30 near Kārgil lies outside the Sinā country proper, but in the valley are to be found many Sinā-speaking families. The rest of the inhabitants of the valley speak either Kkshimr (to the west) or Pūrtik (to the east). The people of the Drās plain speak all three languages.

The language is remarkably homogeneous over its whole area and the speakers from the Indus Valley will readily understand those from Drās or the Kyghāngkās. We may divide Sinā into three dialects—Gilgit, Astōr and Kohistān. If we desired to take note of more minute variations, we might sub-

The difficulty of getting grammatical facts from illiterate speakers will be known to all who have ever attempted the task. The language is entirely different from Kāshmiri and from the North Indian Aryan dialects such as Urdu and Panjabi. Pronunciation presents difficulties no less serious. In the case of a language in which nothing has been written only careful training for years will enable anyone to attack with any hope of success the task of recording sounds. Sounds perfectly new have not only to be recognized and differentiated, but to be written down correctly in every word in which they occur. Further, in an unwritten language one has to decide what to record, whether rapid, medium or deliberate speech, for pronunciation in most languages varies greatly with the rate at which a person is speaking.

The word Shina is generally pronounced by Europeans Shī'na, but the people say shī'na (cerebral ch and n) with the accent on the second syllable. The *i* is quite short, but is the narrow French *i*, not the short English *i* in "bit."

I trust that this grammar will encourage some of those Englishmen whose lot for a time is cast in Gilgit, Astor or Olla, to take up the study of Shina. It should prove a delightful pastime and result in valuable contributions to the science of language.

T. GRAHAME BAILEY.

April 28th, 1917.

NOTE.—Kāshmir, Kāshmiri and other similar words are spelt in this grammar as they are commonly pronounced.

LITERATURE. (See foot of next page.)

Biddulph: Tribes of the Hindoo Kooch: a description of almost inaccessible regions with an account of several languages including Gilgiti Shina.

Leitner: Dardistan: a description of the country and its customs. It contains an account of the grammar (accidence only) and vocabulary of Shina with a number of sentences.

Grierson: The Pisāca languages of North Western India: on the phonology of the Pishāo languages including Shina.

J. Wilson: On the Gurezi Dialect of Shina: Indian Anti-quary. April 1899, pp. 93-102.

Linguistic Survey: Vol. VII, Part II, pp 150-232. This was published three years after my Grammar was finished

September 28th, 1923. *Postscript.*

II. *Cerebrals and aspirates*.—A few scholars are still bewildered by the fact that most English writers in describing Shina words have either ignored the two series of sounds *t, d, t, n* (forward and back) and all aspirates, or have recorded them inconsistently. There is no cause for astonishment. None of these writers spent their childhood in places where the sounds were used. On the contrary they heard them for the first time only after having reached manhood, perhaps even middle life. In such circumstances accurate recognition was not possible. I had the privilege of being born among them. The first language I spoke contained them all. I have been accustomed to them all my life. Finally, for many years I have made a careful study of phonetics. It would be mere affectation for me to say that I have any doubt as to their nature, for they are, if not *de jure*, at least *de facto*, my native sounds.

III. *Note on "v" and "w"*.—These letters represent the same sound. Originally "w" was written throughout, but before sending MS. to the press I changed "w" to "v" on the ground that English "v" is much nearer to the Shina sound than English "w". Unfortunately in some words "w" remained uncorrected.

IV. *Kohistani*.—In the pages of this work "Kohistani" always means the Kohistani dialect of Shina, not one of the Kohistani languages treated in the recently published Vol. VIII, Part II, of the Linguistic Survey.

V. *Low rising tone*.—The Kohistani, Gurezi and Drasi dialects of Shina may and probably do, contain this tone, but until I came to study Gilgiti I did not realise the importance of marking it. It would have been possible to supply the omission at a later date on the analogy of Gilgiti, but such a proceeding would have been unsatisfactory, and I deemed it wiser to leave the tone unmarked in these dialects, which, though appearing in the latter part of the book, were studied first.

V. *Dialects of Shina*.—Col. Lorimer mentions a Pūnyāl dialect. I have not had an opportunity of meeting Shins from Pūnyāl.

T. G. B.

June 9th, 1924. *Literature*. Col. Lorimer: Gilgiti Phonetics, J.R.A.S., Jan. and Apr., 1924. Forthcoming Notes on this article by Grahame Bailey, J.R.A.S., July (or Oct.), 1924; and in Bulletin of School of Oriental Studies, Vol. III, part IV, 1925.

THE GILGIT DIALECT. PRONUNCIATION.

The great difficulty of writing about speech sounds arises out of the fact that they vary from sentence to sentence. Nearly all the vowels and a few of the consonants of Siñ vary according to the rapidity of their utterance. This ought not to cause surprise to anyone whose native language is English. Our vowels and consonants change in a manner which must be bewildering to foreigners. We have the dissyllable "forget" pronounced as often as not "fget"; "forehead" becomes "förd"; "thank you" frequently strikes the ear as "kyou." Our pronunciation alters according to the solemnity or levity of the occasion. In phonetic books one may sometimes find three methods of pronouncing any given passage. One would be suitable to a speech of exceptional solemnity and weight, spoken very slowly; another would be heard normally in the pulpit and generally in any speech not of a jovial nature, while the third would be employed in rapid conversation.

Further it must be remembered that even in one style of speaking, say conversation, the pronunciation changes with the emphasis laid upon a word, which again may depend upon its position in the sentence and upon other circumstances. This applies also to Siñ. It is therefore not easy to say exactly what is the pronunciation of any word, particularly as regards the vowels. Thus a vowel might quite correctly be written a, ä, ä; or k, ä, ä; or ä, i, i; or ü, o, ä; or ä, e, ä. Consonants change much less, but we might have kh or kh, g or g.

On the other hand many consonants would never be interchanged. Thus there is never any confusion between t and f, or d and q, or r and f, or c and q, or sh and g, or zh and z, or j and cerebral f. The Siñ ear is not quite so keen for cerebral n as for other cerebrals. Yet we may say that n followed by a vowel is usually pretty consistently cerebral, but when final is, though never liquid, much less cerebral than in other positions. Sonants are not aspirated, except by mere accident, and surds which are not final are either clearly aspirated or not aspirated at all. About final surds there is not quite the same consistency. The tendency, imperfectly carried out, is to aspirate final surds.

The incidence of the low tone is to some extent a matter

divide Astōr into Astōr, Gūrāl and D-rāl, and Kohistān into Ollās and Kohistān. In the following pages the Gūrāl dialect is taken from the *Wāl* and Gūrāl Valleys, that of D-rāl being separately dealt with. Kohistān is taken purely from Ollās, but more from Jālkōt, a large village six or eight marches further down the Indus.

The Sīnā-speaking people of the D-rāl Valley belong to the Brokpa caste. This name Brokpa has been given to a dialect of Sīnā widely different from any of the above, found in some villages on the east of Kārgil. So different is this dialect that it is not intelligible to speakers of Sīnā proper.

The word Ollās is pronounced ollās by Urdu speakers, ollās by Panjabis, and ollās by Ollās. Gliglās call it ollās.

Sīnā belongs to the Dārđ group of languages which includes also Kāshmīrī, Gārvī and Māyī. For its philology and phonetic relationships Sir George Grierson's monograph on the Prakṣa languages of North-Western India and Vol. VIII, Part II, Linguistic Survey of India, should be consulted. There we learn that the languages of the Dārđ group along with those of the Kāfir or western group and Khōvār or Otrālī constitute the modern Prakṣa languages. The fact that Kāshmīrī belongs to the Prakṣa group has been called in question.

A statement made by an intelligent native of Jālkōt in Kohistān will be of some interest. He was acquainted with all the country between Ollās and Āmb and spoke Prakṣa to well in addition to his native language. The Sīnā-speaking country which he knew he divided as follows: Ollās, containing 30,000 people (the actual population is 9,000), the country under Rāja Pākhtūn Ālī with 10,100 people, and Kohistān with 80,000. If we may suppose that the real figures are half of what he said we get a total of 55,000 Sīnā speakers, excluding about 41,000 in Kāshmīr or nearly 100,000 altogether.

He used the name Kostān (i.e. Kohistān) to mean the independent Sīnā-speaking country, while the remainder, viz. Ollās and that under Rāja Pākhtūn Ālī he called Sūāki. He gave the following divisions of the Rāja's country—Tangrī, 4,000; Darāl, 1,300; Shātāl, 400; Sazīn, 400; Sūmār, 300; Hārbān, 2000; Total 10,100.

His list of stages between Ollās and Āmb is of interest especially as Europeans are not allowed to travel over most of the country. Each stage consists of two marches except where stated to be a march and a half. (1) Thūr, about 22 miles, end of English *raj*; (2) Hārbān or Bāshā in Hārbān; (3) Tangrī, 1½; (4) Jālkōt; (5) Shygtbān; (6) Ālvānī; (7) Kūnshēr, 1½; (8)

Mūnā: (9) Kharāt, 1½; (10) Kalkōt; (11) Zibhōt, 1½; (12) Gabar, (13) Bōrbān, 1½; (14) Būrbān, 1½; (15) Shemyāl, 1½; (16) Kallī; (17) Būrbān (18) Mābām; (19) Būrbān, 1½, end of Kohistān and of Sīnā country. The stages from Būrbān to Āmb are—(1) Shān; (2) Thākōt; (3) Shākōbān; (4) Gūnāgar, 1½; (5) Hāshūm Khāl; (6) Darbān; half a stage further Āmb. This makes the Sīnā country extend for 30 marches from Ollās and gives 12 marches more down to Āmb.

NOTE.—† is used after a word to show that the accented syllable in that word is uttered with the low-rising tone.

of position. Certain words have it clearly when pronounced alone. In rapid speech it is sometimes omitted; in particular when two tones come close together one falls out. At the same time a word which does not contain the tone when pronounced alone will never receive it in conversation.

The three features of Sign pronunciation to which the greatest attention should be directed are cerebral labors, the low tone and accents.

CEREBRA.LS.

the cerebrals may be divided into two classes: (i) the ordinary cerebrals *t*, *d*, *f*, *n* (and *j* in Drāṣṭ) commonly found in north India; (ii) the cerebral forms of the so-called palatals *c*, *ch*, *j*, *zh*.

(1) The cerebral^s b, d, f, n, (j).—When I was making arrangements for the study of Gīṭā the Śūtra there was no point to which I looked forward with greater interest than the deciding of the debated question of these cerebral^s. Their existence had been called in question. The chief reason, as I understood it, was that Biddulph and Leister had not mentioned them. I felt that before one could be influenced by such a reason one would need to be assured that those scholars were (what they were not) born in India and that they had in early childhood imbibed the power of unhesitatingly distinguishing these sounds. One would not be impugning their scholarship if one doubted their ability to make these fine distinctions. And as a matter of fact neither of them has anywhere described the character of the Śūtra forms of b, d, n, l and r, which they would certainly have done if they had recognised them. I had studied the dialects of Yāgyāñīk, Gīṭā, Gūṛā and Drāṣ, and knew that all of them contained these cerebral^s, the Drāṣ dialect possessing in addition the cerebral l. There remained only Gīṭā.

I will endeavour to set forth briefly the nature of these letters in Sīṃ. *t*, *ḍ*, and *r* are clearly distinguished from *ṭ*, *ḍ*, and *r*. *r* is the ordinary *r* of north India: thus in *bḥri* *bḥri*, a big field, the *r* of *bḥri* is quite different from the *r* of *bḥri*. It is made by a single flap of the tongue from a position well back on the hard palate. *t* and *ḍ*, when not followed by the vowel *a* or *i*, and in the case of final *t* and *ḍ*, when not preceded by *a* or *i*, are practically the same as the Indian letters. They are produced at the same part of the hard palate as *r*, the actual contact being little further back. When they are followed by the high front vowels *i* and *e* they are pronounced from a point on the palate further forward than the position just described. The higher the vowel the further forward is the striking point of

the tongue against the palate. Hence the position for *ti* and *di* is further forward than for *je* and *de*. But it is important to observe that even when *i* follows, the point of striking is not so far forward as for the English letters *t* and *d*, and it is still further removed from the position of dental *t* and *d*. There is never the slightest tendency to confuse *t* and *d* with *t* and *d*. When final *t* and *d* are preceded by *o* or *i* they are uttered slightly further back than *ti*, *di*, *te* and *de*, but not so far back as *tu*, *du*, *to*, *do*, *tu*, or *du*, all these being pronounced in the position of Indian *t* and *d*.

it when followed by a vowel varies from the ordinary north Indian *n* to one with a position a little further forward, but when it is final it is a good deal further forward, though not so far forward as the common English *n*.

Thus, *ἐλκτῆρην*, flying fox: plur. *ἐλκτῆρῃσι*. There is a marked difference in the position of *η* in these two words.

In the word *kən*, ear, the *n* is alveolar as in English, and in all dialects of Sinit it is changed to a cerebral when a vowel follows; hence *kar, kəni*.

Attraction.—It is common for a letter to be attracted into the palatal position of the letter preceding it. This is particularly common with the word *thou*!; the *t* of which is always apt to be made cerebral if a cerebral precedes and alveolar if it precedes.

tkāŋ tʰoŋki, scratch,	tkiŋ tʰoŋki, fire gun, arrow.
lāŋ tʰoŋki, to lick,	lā tʰeŋgū, he joined.

but on the other hand

klūsh thokī, approve of, mājš thokī, rub.

hūn tʰoŋki, lift up. The *n* in hūn is the English alveolar *n*, and the *t* of tʰoŋki, is attracted to the English alveolar *t* position.

If there is the slightest pause between the two words, e.g. if in saying *lks thołki*, *lks thołki hūn thołki*, the speaker pauses at the end of the first word, the *t* of *thołki* will invariably revert to its normal dental position.

The word *sāṅḍa*, male buffalo, is interesting. In Punjabi it is *sāṅḍā*. In the Sini *sāṅḍa*, the *n* is alveolar and therefore the *d* is alveolar also.

! occurs only by attraction before a cerebral, as *Yrūq̄lq̄k*, on all aides.

NOTES.--(i) The throwing forward of a cerebral t or d before an e or i vowel is common in some Central Pāliṃt dialects.

(ii) Attraction is common in English. Thus to take only one type, American and Irish speakers for the most part

pronounced *ɪ* after a vowel with the tip of the tongue somewhat far back. The result is that they pronounce words like *heard*, *hard*, *year*, *yearn*, *yearl*, *yearl* with a cerebral final letter.

(2) The cerebral *g*, *q*, *h*, *s*, *h*, *j* (the letters *gh*, *sh*, and *j* in English are generally known as palatals). It is difficult to say why they are so named, for many other letters are equally pronounced against some portion of the palate and might equally be called palatal. However the name has been given, and we have here only to explain in what respect the corresponding letters in *Sinā* differ from the English. In *Sinā* there are two sets of letters which sound more or less like the English palatals, one set pronounced a little further forward than the English, and the other markedly further back. We may say, therefore, that we have, including the English letters, three sets of these so-called palatals: (a) the forward *Sinā* set; (b) a little behind them the English set; (c) further back still the *Sinā* back set.

It is necessary to observe that in *Sinā* there are both aspirated and unaspirated forms of *c* and *q*. In English there is only one letter, usually written *ch*, which is always slightly aspirated. In *Sinā* there are four, *c* and *q* quite devoid of aspiration, and *ch* and *qh* strongly aspirated.

These cerebral palatals are produced at the same part of the hard palate as the cerebral *t*, *d*, *n*, *l*, *r*. It should be noted further that *c* and cerebral *j* are single sounds, and are not compounded of *t* plus *s*, and *d* plus *z*. Similarly *c* and *j* are single sounds. They have a stop on-glide with a slightly friative off-glide, which is quite different from the combination of *t* or *d* with *sh* or *zh*.

A list of the most important words containing these letters has been given in a separate appendix which should be consulted along with the preliminary remarks.

The Low Rising Tone.—In an appendix I have given a large number of examples of the occurrence of this tone. Here it is necessary to indicate only its nature. For short we may call it a low tone but as it rises from the low position, it is more accurately called a low rising tone. The pitch of a syllable pronounced with this tone is about four semitones above the lowest note that a speaker can reach and it rises about two semitones, i.e. to a note about six semitones above the speaker's lowest note. These indications of pitch are only approximate and in particular the note to which the tone rises may vary considerably.

It is interesting to compare it with the low rising tone in *Pānjābi*. It appears very like a modified version of the *Pānjābi* tone. That begins about two semitones lower than the *Sinā*

tone, a fact which makes a great difference in the acoustic effect. It is also more unphlegmatic. A foreigner could hardly fail to observe something peculiar in the *Pānjābi* tone, but he might hear the *Sinā* tone many times without being conscious of anything unusual. In *Gadhwā*, a language of the Central *Pānjāb* group, there is a guttural *a* which bears some resemblance to these tones, but it differs from them both in the following respects:—

(i) the tongue must be flattened, and the corners of the mouth kept far apart, which is unnecessary in *Sinā* and *Pānjābi*;

(ii) there is distinct constriction of the throat muscles not found in *Sinā* and *Pānjābi*;

(iii) arises out of *(ɛ)*: it is associated only with the vowel *o* and not heard with any other vowel. The *Sinā* and *Pānjābi* low tone can be uttered with any vowel which has the accent;

and from *Sinā* in *(w)*, for it is about two semitones lower than the first part of the *Sinā* tone (and is therefore about the same pitch as the *Pānjābi*).

It agrees with both of them in being pronounced only with an accented vowel.

It is important to note that the *Sinā* tone, like the *Pānjābi*, is significant. That is, words pronounced precisely alike in other respects differ in meaning according as they have or have not the low tone.

Thus we have pairs like the following:—

bas, lung,	bas, language.
dak, mouthful,	dak, post, letters
dari, doors,	dari, boys.
lat, visible,	lat, blood.

There are a number of others. The imperative of the first conjugation differs from the conjunctive participle by the tone and by the length of the vowel.

sīdē, strike (imperat.),	sīdēt, having struck.
thē, do (imperat.),	thēt, having done.

The people themselves call syllables with the tone "long." This is correct to the extent that a short syllable does not receive the tone; but half long syllables sometimes have it, and on the other hand many without the tone are long.

The Accent.—The accent is strongly marked in *Sinā* and is of considerable importance in the declension of nouns and conjugation of verbs.

Thus in the case of nouns—

(i) when the accent falls on suffixes, singular or plural, the

vowel of the previous syllable is frequently shortened if not short already, but when the suffixes are not accented, the previous syllable is often lengthened, especially if it is half long;

- (ii) nouns ending in accented -u or -i add the suffixes to the nominative, while those ending in unaccented -u, -y, -i, -j, drop these letters before adding the suffixes.

In the case of verbs the first and second conjugations are distinguished mainly by the position of the accent. The rules are:—

- (i) verbs of the first conjugation have the accent of the imperative, concessive, future and tenses formed from the future, on the syllable following the root, and as a result of this the syllable following the root is often longer than in verbs of the second conjugation;

- (ii) verbs of the second conjugation have the accent of the tenses mentioned in (i) on the root (on the last syllable of the root if the root has more than one syllable), consequently this syllable is lengthened when half-long.

In some words the accent falls equally on two syllables. They have been marked in the SinĀ-English vocabulary: *waḡayd* has all three syllables evenly pronounced.

Before taking up the remaining letters in detail one or two general features may be alluded to.

Nasality.—Nasality is not nearly so marked a feature of SinĀ as of the languages of the Pkajāb and United Provinces. Nasal vowels are not frequent, and when they occur nasality is faint. Any vowel may be nasalised.

Double Letters.—The doubling of letters is extraordinarily rare, indeed I do not remember a case in an ordinary native SinĀ word. It may occur, but rarely, in borrowed words, e.g. *Sūnni*, one of the two great divisions of Muhammadans. The absence of double letters is the more remarkable as they are so common in languages all over India. In English they occur only when a suffix begins with the same letter as ends the word to which it is a suffix and when a word begins with the same letter as ended the previous word, but even in these cases the occurrence is only occasional; e.g. not till then, soulless, wholly (many people pronounce only one l), tailless, unnerved, etc.

Devocalising of Final Letters.—Final *r* is only partly vocalised, being sometimes almost surl: final *l* is treated in a similar way, but is slightly more vocal than final *r*: cf. *ḡḡar*, promise; *bi l*, edge of precipice.

The letters *g*, *d*, when final are often surl or almost surl,

but this fact is not so constant as the devocalising of final *r* and *l*.

of. *rōg* (rōk), illness; plural *rōḡi*; *phāg* (phāk), fig; plural *phāḡi*,
fūḡi, steel; genit. *fūḡāḡi*; *jāḡ*, people; genit. *jāḡo*;
ḡāḡi, rose; genit. *ḡāḡāḡi*;
ḡāḡi, tier; plur. *ḡāḡi*; gen. sing. *ḡāḡāḡi*; gen. plur.
ḡāḡo.

Final short i is always surl when following a surl consonant and not infrequently even after a voiced consonant: e.g.

ḡāḡi, back (noun), *ḡāḡi*, lower lip.
āḡi, *ajni*, *najni*, here, *āḡi*, there.

Omission or interchange of short vowels.—Final short vowels are frequently omitted, and short vowels in all positions are liable to be interchanged. For further details see above in the second paragraph of the section on pronunciation. The oblique suffixes of nouns are often left out.

Lengthening or shortening of vowels.—Half-long vowels are often lengthened or shortened according as they bear or do not bear the accent. See also above under Accent.

Aspiration.—The surl stops *t*, *k*, *p*, *c*, *q* are found both aspirated and unaspirated, but except when they are final, they are either clearly aspirated or clearly unaspirated; the half aspiration so common in English is not found. Aspiration may not be omitted at will. Sonant letters are never aspirated except by accident. Final surl stops receive an adventitious aspiration which falls away as soon as a suffix is added, or when another word closely follows. This aspiration is somewhat irregular being sometimes omitted and sometimes retained. In all other cases aspiration is either constantly present or constantly absent. As will be seen lower down the English and Greek *th* sound (as in "forth," "thought") is not heard in SinĀ.

The following is a list, with brief description, of the letters used. They are as far as possible those of the Royal Asiatic Society.

VOVWELS.

ā: short *a* in "fun," with lips more spread than in English: nearly always short but sometimes half-long, as in *gaḡi*, together; *baḡi*, *baḡi*, puddle, small lake.

ā half-long: Italian *a*, English *a* in "bath": like French *a* in "bas," "repas," "armes," but nearer the English sound.

ā, same as *a*, but long: English *a* in "bath": like French *a* in "sable," "lasse," but nearer the English sound. When *i* occurs in the following syllable, this *a* is sometimes

openly changed to them in French: "oave", "sale", "page", "image", "of", "became", with *ai*, she came.

"Whitaker."

ai, a very short vowel like the *a* in "Whitaker", almost like a "man" or "may" but shorter or half-long.

au, the diphthong in Urdu *gaus*, almost a combination of *o* in "hot" and *u* in "O'Neill" when not a diphthong.

au, practically English as in "aye", French *o* in "hôtel", "rôtir".

z, *z*, represent the short, half-long and long forms of two sounds: one is *a* between French *é* and *e*, practically the sound of Urdu *mera*, my; Panjabi *lalla*, lamb. The other is *e* of Urdu *mera*, my; Panjabi *lalla*, lamb. The other is French *é*, which is a lower variety of the other. I do not think that these two *z*'s are constant in their use, hence I have not attempted to differentiate between them in translation. It will be sufficient to state here that the second *e* (French *é*) is found normally in the following cases:—

Verbal endings: past -*egs*, -*egü*, etc.; 3rd future, -*ai*;

imperat. -*é*; conjunctive participle -*é*; agent II -*yék*, also unaccented *yék*.

Noun endings: plur. -*é*; genit. -*ai*.

The 2nd sing. fut. -*s* is between the two ordinary *Şinā* 's

of very short *é*.

i as in English "hit": this may be found also half-long and long, but must not be confounded with the next *i* which is the Italian or French *i*. *i* is long in *ai*, the intrusive past *pasti*, etc., where the *i* is as in "hit," but long; of the encouragement shouted out in a cricket match "well hi-i-i!" which is different from "hen".

i, the French or Italian *i*, may be short or half-long: the same as *i* but long.

i is a final short *i*, it seems to be only half uttered.

o, French *o* in "folio", "alto": final unaccented *o* is half way between *o* and *u*.

o, the same, but long: French *o* in "chose", "grosse".

o, a very short *o* between *o* and *u*: e.g. *col*, blow (noun); *lpm*, tree.

u as in English "put" (pronounced as in south England). This may also be heard half-long and long, as in the middle syllable of *Milieu*, rapid; *back* at elbow, where the *u* is not the Italian *u* but English *u* as in "put" lengthened. *u* is usually less rounded than English *u* in "put," but in a few cases it appears very narrow and somewhat rounded, as in *nūch*, or are not; *shūryārī*, pleasure; *shūryārō* hi, to please; *shūzhi*, having dried. Final unaccented *u* tends towards *o*.

u, as Italian *u*, the normal English *u* of "brute," generally half-long, sometimes short.

CONSONANTS

ū is the true but long

u a very short *u*.

CONSONANTS

b, not essentially different from English *b*; when final tends to be unvoiced. *ḡ* tends towards *p*.

c, like Italian *c* in "cielo". Further forward than English *ch* and unaspirated, like the unvoiced form of *ḡ*.

q, a cerebral variety of *c*; much further back than English *q*; unaspirated. It has been described above.

ch, the same aspirated.

q, *ch*, *q*, are uttered without protruding (rounding) the lips.

d, dental *d*, like Italian and French *d*; the tongue all round against the upper teeth; when final tends to become surd.

ḡ, cerebral as in Urdu, Hindi and Panjabi. Before *i* and *e* further forward than, before *a*, *o*, *u*, but even then further back than English *d*. It is the voiced form of *t*.

t is made with faint contact of upper teeth with any part of lower lip. The nasals effect is quite different from English, French or Italian. *ḡ*. The voiced form is *v*.

g is not essentially different from English *g* except when it resembles Panjabi *gān* (*g*). In some words, especially borrowed words, in which an original *g* occurs, this *g* tends in rapid and careless speech towards a *g*-like murmur, like a faint Urdu or Panjabi *gān*, but very far back. Thus *yāḡ*, independent has this sound when uttered rapidly, but when said clearly it has a pure *g*.

h, like English *h*; a more or less accidental *h* occurs sometimes after a final accented vowel, as in *bi(h)*, twenty; *shai(h)*, wife's brother; it occurs also after a final surd stop, as *bū(h)*, chennar tree; and in all 2nd plurals in which the *t* is final, as *hān(h)*, you are; *zamek(h)*, you are beating; *hāḡen(h)*, you have taken away. In these cases the *h* drops off when another letter closely follows.

j is the voiced form of *c*, further forward than English *j*, very like Italian *j* in "giorno": after a vowel it tends to become *z*.

j (cerebral), a far back variety of *j*, much further back than English *j*. It has been described above. After a vowel it tends to become *z*. Its unvoiced form is *q*, *j*, and cerebral *j* are made without protruding the lips.

k like English *k*, except that in a number of cases it is pronounced a little further back and that it is unaspirated. In English the *k* in "king" is distinctly further forward than the *c* in "curve" or "cauliflower"; it is forward for a front vowel and back for a back vowel. In certain *Şinā*

words the *k* accompanying a front vowel is uttered further back than *c* in English "cat," yet it does not become Urdu *q*. Among these are all examples of Agent I in -*kī*, -*kē*, as

ghōḍīkī, ghōḍīkē, striker būḍhōḍīkī, goer
also thīk, drop (of water, etc.), thīkēk ḡkār, promise.

The words lūk, lūkēk, small piece, where there is a back vowel *u*, have the *k* far back, further than the normal शुद्ध *k*.

kh, same as *k*, but aspirated.

kh, a faint form of Urdu *kh*, not unlike *gh* in "tough" or *ch* in "loch," but further back: this *kh* is very rare except in borrowed words containing an original *kh* and even then in deliberate speech it tends to become *k*. In rapid speech it is a faint Urdu *kh*.

l is alveolar as in English except when final. When final, especially if in an accented syllable, it is either "liquid" (like *l* in a similar position in Irish-English or Arabic) or dental. By "liquid" is meant an advanced *l* against the front upper teeth. Final *l* tends to become slightly surd. Cerebral *l* is not found in any dialect of शुद्ध except that spoken in Drās where it is found in the dative ending -*lā*. Of course, an *l* immediately followed by a cerebral letter will be attracted into a cerebral position.

n is practically as in English.

n, generally like English alveolar *n*, but in the 3rd sing. fem. pres. indie. and pres. perfect it is far forward and is almost *ñ* like the Italian *gn* in "ogni," or French *gn* in "Bretagne," Spanish *ñ*, Portuguese *nh*, except that it is further forward than these and does not materially differ from a dental *n*;

cf. *zn nē in*, she is striking *zame'gīn*, she has struck.

ṇ is like English *ng* in "sing," sometimes very short as in *shṇ*, alert. Sometimes it is so far forward that its acoustic effect is not unlike that of *ñ*,

e.g. *pūṇīzhō'kī*, to swell, *ṇṇī*, *kōṇī*, comb.

rōṇī, colour,

r is always a single tap "trill" as Urdu, Panjabi, Italian, etc. When final it tends to become partially devoiced. *r*, cerebral *r*, made by a single flap of the tongue rather far back on the hard palate. It is common in Urdu, Panjabi and most other Aryan languages in India.

ṛ, as in English "said."

ṛh, as in English, but further forward, hence it has a greater hiss. It is pronounced without protruding (rounding) the lips.

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ṣ is cerebral *ṣh*, the unvoiced form of *z*, pronounced much further back than English *sh*. It has been described above.

t is Italian or French *t*, dental, with tongue all the way round against the upper teeth: voiced form *d*.

t, cerebral, as in Urdu and Panjabi: unvoiced form of *q*, tip of tongue striking far back on hard palate. *t* followed by vowels *e*, *i*, is further forward than when followed by *a*, *o*, *u*, but even then is further back than English or German *t*, *th*, *th*, same as *t*, *t*, but aspirated. NOTE.—*th* is never pronounced as in English "think."

v is the voiced form of *f*, a fainter variety of what we are accustomed to in Urdu and Panjabi. It is always rather faint, but especially so after *u*: thus -*uvai*, -*uvi*, are not very different from -*vai*, -*vi*.

y as in English, but fainter: often we might write *e* instead of *y*, as *dūbōḷī* for *dūbōḷī*, *tē* for *yē*, etc. *y* is always faint, but after certain letters fainter than after others. We may distinguish degrees of faintness.

(i) after *s*, *z*, *q* and cerebral *j*, it is omitted altogether.

(ii) after *f*, *sh*, *zh*, *c*, *j* very faint: (iii) after *s*, *z*, *r*, and the cerebrals *t*, *q*, *ṇ* less faint: (iv) after *p*, *b*, *t*, *d*, *k*, *g*, *n* plain.

z much the same as English *z*.

zh like English *z* in "azure," but further forward.

ṛ, cerebral *zh*, voiced form of *s*, much further back than English *zh*. It has been described above.

THE NOUN.

The general scheme of endings in the declension of nouns is as follows:—

Nom. lat. Ac. Voc.	Singular.	Plural.
Gen.	- <i>ki</i> , - <i>ḍi</i>	- <i>i</i> , - <i>ḡ</i>
Dat.	- <i>ḡ</i> , - <i>ḍḡ</i>	- <i>ḡ</i> , - <i>ḍḡ</i>
Prep.	- <i>ḡ</i> , - <i>ḍ</i>	- <i>ḡ</i> , - <i>ḍ</i>
Loc. (in)	- <i>ḡ</i>	- <i>ḡ</i> , - <i>ḍ</i>
" (upon)	- <i>ḡ</i>	- <i>ḡ</i> , - <i>ḍ</i>
2nd Ac.	- <i>ḡ</i>	- <i>ḡ</i> , - <i>ḍ</i>
Agent	- <i>ḡ</i> , - <i>ḍ</i> (added to nom. sing.)	- <i>ḡ</i> (added to nom. pl.)

With reference to those endings it should be observed:—

(i) In the genit. sing. -*ki* and -*ḍi* may be considered the same. The real sound is -*ḍi* in which the *e* is the French *é*, but owing to rapidity of conversation or

influence of neighbouring letters or idiosyncrasies of a speaker we often hear -ā.

(ii) Similarly *dhāv* at and *pr* and prepositional -a, ā may be treated as the same.

(iii) We should notice however, that the *dhā* accented, used with verbs of striking, has a distinctly clearer and longer -a sound than the others.

(iv) The locatives in *r* and *zh* always have the same vowel. Thus *zh* may be contracted from *kāzh* 'upon', but when *kāzh* is used as a prepos. the noun usually takes the ending -*zh* in addition, as *gōkāzh kāzh* 'upon the house'.

(v) The prepositional case is the case generally used with prepositions.

(vi) Nouns whose nom. sing. ends in -a often contract the endings -*apt*, -*āt*, -*āzh* to -*āt*, -*ār*, -*āzh*. In conversation this is universal. The prepositional may be either -*āt* or -*ā*.

(vii) The agent sing. ends in -*ā*, -*ā* if the nom. sing. ends in a consonant or -*i* preceded by a vowel, otherwise in -*a*. It is always formed from the nom. sing. and the agent plur. from the nom. plur. Therefore the references in the following paragraphs to "suffixes" must be understood to refer to suffixes other than those of the agent.

The important question in the declension of all nouns is whether the case suffixes are added to the nom. sing. or substituted for the ending of the nom. sing. The rule is that nouns ending in a consonant, accented -*i*' or accented -*u*' always add the suffixes to the nom. sing. In the case of -*i*, unaccented -*u* and generally of -*o*, -*e* and unaccented -*i* the final vowel of the nom. sing. is dropped before the suffixes. Nouns ending in -*a* generally add the genit. sing. suffix, contract for the other singular suffixes and drop the vowel of the nom. plur. before the plur. suffixes. Nouns in -*a* are, however, the least regular of Sina nouns. This may be expressed in tabular form.

Add suffix to nom. Drop final vowel before suffix.

nouns ending in con- nouns ending in unac- Those ending in son. cented -*u*, -*u* -*a* (except gen. nouns ending in nouns ending in -*i* sing.) accented -*i* nouns ending in un- nouns ending in un- accented -*i* (usually)

Add suffix to nom. Drop final vowel before suffix.

nouns ending in -*a* nouns ending in -*a* (only genit. sing.) (plural) nouns ending in -*o* (usually) nouns ending in -*e*

The very few nouns ending in accented -*e* might equally well be said to contract. The oblique sing. (except the agent) is almost always on the same model as the plural, the suffixes being different.

Accent.—Special attention should be paid to the accent which in some words is on the suffix, in others on the last syllable of the root. When it falls on the suffix there is a tendency to shorten the vowel of the previous syllable unless it is short already; on the other hand, if the suffix is not accented, the previous syllable is often lengthened, especially if it is half long.

Low Tone.—The presence of the low tone has no effect on declension, it occurs only in the nom. sing. and plur. and the gen. sing. and plur. In any case its presence is only exceptional, and it is found even less often in the genit. sing. than in the nom. while in the genit. plur. it is almost unknown. *v* and *y* are often inserted euphonically to prevent two vowels coming together.

(1) *Nouns Ending in a Consonant*.—Masc. and fem. the same except in the nom. plur. where the masc. ends in -*i* and the fem. in -*e*.

(i) accent on suffix.

. Singular.

Plural.

Nom. 1st Ac. Voc. *qhār*, m., waterfall

-*i*'

Gen.

qhār -*ā*'

-*o*'

Dat.

-*ā*' -*ā*'

-*o*' -*ā*'

Prep.

-*ā*' -*ā*'

-*o*' -*ā*'

Loc. (in)

-*ā*' -*ā*'

-*o*' -*ā*'

" (upon)

-*ā*' -*ā*'

-*o*' -*ā*'

2nd Ac.

-*ā*' -*ā*'

-*o*' -*ā*'

Agent

qhārsē

-*is*'

1st Ac. Voc. *kāt*, f, promise

kāt -*ē*'

kāt -*ē*'

Gen.

kāt -*ā*'

-*o*'

Agent

kātsē

-*ās*'

otherwise like *qhār*, waterfall

(ii) accent on root.

Singular.

Plural.

Nom.	1st Ac.	Voc.	char, m., mountain	chār' -i
Gen.			chār' -ki	-o
Dat.			-qī, -chē	-oī, qī
Prop.			-q, -ē	-o
Loc. (in)			-ār	-ar
" (upon)			-ēzh	-ozh, qzh
2nd Ac.			-ē	-o
Agent			charaš	-is
Nom.	1st Ac.	Voc.	hām, f., mare	hām' -ē
Gen.			hām' -ai	-o
Agent			hamaš	-ē

otherwise like char, mountain.

Abstract nouns frequently end in -yārť (pronounced sometimes -yārť, -iārť, and -iārť) or -ārť (as in gkizārť, sickness). These are all fem. To them must be added gonyārť, m., goldsmith; mapyārť, m., family. The declension is as follows:—

Nom.	1st Ac.	Voc.	abat -yārť, f., slowness	-yart'
Gen.			-yart'	-yaro'
Agent			-yarse	-yarts'

The other suffixes are as in qhār, waterfall.

Exceptions: There are some nouns which though masc. take the fem. nom. plur. and vice versa, others which change in some peculiar manner before the suffixes, and finally some with double forms, or other irregularities.

kikhān, f., intention	nom. pl. -i
dau -ōk, m., hell	nom. pl. oki' and -okē'
romť, m., tribe	gen. romki', plural, nom., romť, gen. romo'
ēzh, f., ewe	regular, gen. -ki' : pl. nom. -ē', gen. -o' : Agent ēzhaš, pl. ēzho's; also irreg. pl. ēzhi' ē, gen. -o Agent -ēš.
kū, f., wall	gen. ku'rai, Ag. kūtēš : pl. ku'itē, gen. kūro', Ag. kū'itē.
kūt, f., thunder	same decl. as kū, wall, except that accent is on first syllable throughout.
mor, m., word	gen. mórkī : pl. mō'r-i or -yē : gen. -o or -yo.
shudart, m., boy	gen. shudart'i : pl. shudk'r-i or -yē, gen. -yo : (note change of accent). In connection with shudart, which is a combination of shāo, boy and dār boy, one should note the declension of dār-i, boys and dār. door.

THE NOUN.

dār-i, boys, has no sing. in use : the sing. dār, is not used except in shudart, as above. The sing. of dār is either shāo or shudart.

dār-i, boys, makes gen. pl. dār'yo contrast dāro in next word.

dār, m., door, has gen. dār'itē : pl. dār'it, gen. dāro. (dār'it with low tone, doors, houses ; dār'i, ordinary tone, boys.)

dān, m., tooth : gen. dō'nyki, pl. dō'nyē, gen. -yo.

For further exceptions see below under plurals in -ārť, surds changing to sonants (Note I) and change of accents

(2) Nouns ending in -u (including unaccented -o).

In Sīnā nouns there is no irregularity in the suffixes themselves, it is necessary merely to note what change if any, is made in the body of the word before the addition of the suffixes. Hence it will suffice if one or two cases are given.

(i) unaccented -ū, -y, -o, practically all masc. The sound of the final unaccented letter is between ū and o, sometimes more like ū, sometimes more like o. They may be treated as the same. Suffix not accented.

Nom.	1st Ac.	Voc.	mā' -ū, m., father	-o
Gen.			-ki	-ō
Agent			-ūs	-ōs

A few are slightly irregular:—

phā -wū, m., part of shoulder	gen. -ki : pl. phyā, gen. phyāwo.
agū, f., bridge	gen. sē'vki : pl. sē'vē, gen. sē'vo.
kāvū, m., bracelet	regular, also nom. pl. kā.
ūl -a-ū, m., forehead	gen. -ā'i : pl. -ā' or -ā'ē, gen. -ā'o.
be'i -ū, m., rice	gen. -vki.
krī -u, f., shout	gen. -vki : pl. -vē, gen. -vo.

The adjective hāwū has maso. pl. hā : fem. sing. hā'i, pl. hā'yē. It does not inflect for case.

Along with these we may put:—

hknzq, m., goose	pl. hknzē.
phkltsq, m., poplar	pl. phkltēš.

The following belong by declension to (ii):—

kāū, m., olive	gen. kavki' : pl. kavi', gen. kav'o.
barā'ū, m., husband	gen. baravki' : pl. barav -ē', gen. -o'.
ēra'u, f., razor	gen. sīrkva'i : pl. sīrkv -ē', gen. -o'.

(ii) accented -u with accent thrown on to suffix, generally inserting euphonic w:—

204
 205
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Also *ägä-i, i*, finger: Agent: *iäë*: plur. *-yë*.
äqä-i, i, walnut: pl. *-yë*.
some' -i, i, friendship: pl. *-yë*.
ägä-i, i, skv: pl. *-yë*.

Sometimes nouns in -ai lengthen the α :—

parn-ai, f., a sawy pl.-kyž.
rup-ai, f., rupee; pl.-kyž.
suh-ai, f., wild rose; pl.-kyž.

Exceptions: (a) a few nouns in -ai accent the *i* before the suffix:—

Ḑsāi m., Christian : Ḑsai-yēi : pl. yē-yo.
mudāit, m., plaintiff : mudai-yēi : pl. yē-
yao.

dava'i, f. claim: -iyēi: pl. -iyə -iyo,

ma-ka-l-ydi: pl. -iyə -yo.
'These are all female.'

(b) cǎi, f., girl: cǎ'yī: pl. cǎ'yě cǎ'yō: plur. has cǎ' through-
out.

mūlāṭṭī, woman: mūlā'-yei; pl. ē-yo.

(4) *Nouns ending in accented ō'.*—None end in unaccented -ō those ending in unaccented -ō or -o will be found under -u.

(1) -o dropped before suffixes: nom. pl. is -ē' long.

Nom.	1st Ac.	Voc.	çal-č'at, m., lighted torch	-č'at
	Gen.		-č'at	-č'at
	Agent		-č'at	-č'at

So also gōnō, m., seed; hīkīyō, m., bridegroom; dānō, m., native storehouse; piō, m. small pear. All these without low tone.

mašōt, m., voice: mašēj: pl. mašē't mašō';
pašōt, m., turban pašē'i: pl. pašē't pašō'.

phoç-ō†, m., tail: -g'i: pl. -ē† -ō'.

khūrō, m., foundation: pl. khurē

khuro, m., foundation: pl. khure' (short e').
Büro, name of village: Büroi.

Irregular: Boṭō', m., native of Cilās: Boṭōāi: pl. Boṭē' Boṭō'.
 šhar-ō, m., autumn: -ā'i and -ōāi.

thxl-yō, n., large bag: -yē'i: pl. -yē' -yōwo.
zhəmq-ō', m., son-in-law: pl. -ē'i: -ē're -ē'ro.

their plural in -ē. Most, but not all, are fem. They all go contrary to the rule that the sing. oblique follows the same method as the plural.

dedē, f., grandmother (on both sides) gen. dādīyāi
pl. dādīyāi-r-q, -o, Ag. -ās.

phapā, f., maternal uncle's wife gen. phapāyāi; plur.
-yāi-r-q, -o, Ag. -ās.

shair-i, m., wife's brother; gen. -i'yāi; pl. shairyār-q, -o, Ag.
-ās.

zhāmō-ō, m., son-in-law, sister's husband; gen. -ē'i; pl.
zhāmōār-q, -o, Ag. -ās.

sōq-i, f., raja's wife; gen. -yāi; pl. sōnyār-q, -o, Ag. -ās;
pl. also regular sōn-yā-vo, -yēs.

grān, gēn, f., wife; pl. grēnār-q, genār-q, -o, Ag. -ās. In
the sing. the form gēn is uncommon.

dī(h), f., daughter; pl. dīzhār-q, -o, Ag. -ās.
mā, f., mother; pl. māyār-q, -o, Ag. -ās.

sa, f., sister; pl. savyār-q, -o, Ag. -ās.

shās, f., mother-in-law; gen. shāsi; pl. shāsar-q, -o, Ag. -ās.
It will be worth while to give the sing. of the last three in full.

Nom.	1st Ac. Voc.	dī(h)	daughter	mā	mother	sa	sister
Gen.	dīzh-āi	māy-ā'i	sa-āi				
Det.	-āi	-ā'i	sa-āi				
Prep.	-ā	-ā'i	-ā				
Loc. (in)	-ē	-ē'i	-ē				
" (upon)	-ēzh	-ē'zh	-ēzh				
2nd Ac.	-ā	-ā	-ā				
Agent	-se	mas	sās				

To this declension may be added zā, brother, and mamālā,
parents. zā, m., brother; gen. zāvāi, Ag. zās; pl. zār-y,
-o, Ag. -ās.

This is interesting because of the form of the plur.
which resembles a sing.

mamāl-q, m., plur., parents; gen. -o.

(8) Nouns inserting zh (j) before suffixes: all feminine.

zh (j) is inserted in the whole oblique sing. except of
course the agent, and in the whole plural.

hānet, f., egg; hānezh-ē'i; pl. -ē', -ō.

khāltē, f., lie, falsehood; khāltēzh-ē'i; pl. -ē', -ō.

dīlā, f., large watercourse (man-made), small canal; dīlāzh-
ē'i; pl. -ē', -ō.

tasma, f., shoe-lace made of cloth or string; tasmāzh-ē'i
pl. -ē', -ō. Also regular tasm-ā, ā'i, -ā'i -o'.

dī(h), f., daughter, declined above, also inserts zh.

Note I.—Change of sūrd to sonants before suffixes (other
than -ās). Some words ending in s, y or sh, change the final
letter to the corresponding sonant. Further, when the letters
b, d, g occur before vocalic suffixes, it is not uncommon to find
in the nom. sing. the corresponding sūrd or at least a sūrd
form of the sonant, i.e. sūrd b, d, g. The following illustrate
this:—

bārā, m., year; bārā-ā'i; pl. -ā'-o'.

bāyōb, f., hawk; bāyōzh- and bāyōb-ā'i; pl. -ā'-o'.

(both sh and zh).

būlēb, f., kind of bird; būlēzh- and būlēb-ā'i; pl. -ā'-o'.

(both sh and zh).

bas, f., stage, halt; bas-ā'i; pl. -ā'-o'.

sās, m., groom, sās-ā'i; pl. -ā'-o'.

moq, m., meat; gen. mozāi.

jasūs, m., spy; jasūz- and jasūs-ā'i; pl. -ā'-o' (s and z
throughout).

inās or mās, m., month; mās-ā'i; pl. -ā'-o'.

gālis, adj., sick, ill, makes the abstract noun gālīzār, f.

The ending s is very common and almost always remains
unchanged; s and sh are not uncommon and generally do not
change; z too is moderately common, but zh and z are hardly
ever heard finally.

jip, f., tongue; jip-ā'i; pl. -ā'-o'.

gūlāp, rose; gen. gūlābāi.

tālāb (surd b), f., pay, salary; tālāb-ā'i; pl. -ā'-o'.

nāsp, f., fortune, fate; gen. nāspāi.

yāp, m., watercourse (very small, for irrigation); gen.
yābāi.

fūlāt, steel; gen. fūlādāi.

zāt, f., obstinacy; gen. zādāi.

tābūt, m., bier; tābūt-ā'i; pl. -ā'-o'.

phāg (surd g), m., fig; phāg-ā'i; pl. -ā'-o'.

jāk, m. pl., people; gen. jākō, Ag. jākōs.

rōg (surd g), m., illness; rōg-ā'i; pl. -ā'-o'.

In gārīp, poor man, the p is generally retained in inflection,
but the abstract noun is gārībī, poverty.

In addition to sās and sāsīb, European, which have b
throughout, we have another form sāp, gen. sāpāi, which keeps
p in inflection.

t, f, and k are very common endings; b, p and d are un-
common while sonant d and g are practically unknown. t al-
ways remains surd before suffixes and t and k generally do so.

Note II.—The oblique sing. is usually formed in the same
manner as the nom. plur. and oblique plur., but exceptionally

it follows the nom. sing. as against the plur. This is true of nouns with plur. in -ār, of a number of the irregular nouns in -a (see above) and of a few others, e.g.

għā'qf, f., centipede: gen. għā'qf: pl. għā'qf-ō.
 ghūdarī, m., boy: gen. ghūdarī: pl. ghūdarī-ī or -yā, gen. -yō.
 ohi, f., girl: gen. ohi: pl. ohi yō ohi yō.
 mor, m., word, matter: gen. morī: pl. mor-ī or -yā, gen. -ō or -yō.

THE PRONOUN.

First Person.

	Singular.	Plural.
Nom. 1st Ac.	ma, mah	bē
Gen.	māi	The nom. and āi
Dat.	māi	agent plur. of the āi, āqā
Prep.	māi, māi	1st pers. pron. are āi
Loc. (in)	(māi)	from the same (āi)
" (upon)	māi	root as Kāshīrī āi
2nd Ac.	māi	1st sing., cf. be, āi
Agent	māi	bē, with Kāsh. bē

Second Person.

Nom. 1st Ac. Voc. tu, tūh	the pron. is of the usual Aryan type. All the ordinary pro- nouns of the 3rd pers. have a fem form in the sing.
Gen.	thāi
Dat.	tūh
Prep.	tūh
Loc. (in)	(tūh)
" (upon)	tūh
2nd Ac.	tūh
Agent	tūh

Third Person, Demonstrative.

Nom. 1st Ac.	kūi, kūi, thia: fem. kūi, kūi
Gen.	kūi
Dat.	kūi-ē, -ā
Prep.	kūi-ā, -ī
Loc. (in)	kūi
" (upon)	kūi-ē, -ā
2nd Ac.	kūi
Agent	kūi: fem. kūi

There is another form of this pronoun: masa, mē, mē: fem. mē, mē, which is exactly the same as the above with the a omitted.

THE NOUN.

Nom. 1st Ac.	o, ō: fem. e, ē: that	gi
Gen.	ēsi	kindi
Dat.	ēsā, āsā	kindi, kindi
Prep.	ēsā, ēsi	kino
Loc. (in)	ēsā	kinor
" (upon)	ēsā	kindi, kindi
2nd Ac.	ēsā	kino
Agent	os: fem. es	gis

The initial e and the e of the Gen. are French ē. The first letter of the plur. obl. may be written e (French ē or even lower).

Nom. 1st Ac.	ro: fem. re, ri: this, that, ri	rinē
Gen.	rōi	rinē
Dat.	rōi, rōi	rinē, rinē
Prep.	rōi, rōi	rino
Loc. (in)	rōi	rinor
" (upon)	rōi	rinē, rinē
2nd Ac.	rōi	rino
Agent	ros: fem. res	ris

Interrogative used also, especially in negative clauses, as Indefinite.

Nom. 1st Ac.	kō, fem. kō: who I, someone, anyone	kui, kei
Gen.	kōi	kaini, kēni
Dat.	kōi, kōi	kaini-ō, kēni-ō (or -ā)
Prep.	kōi, kōi	kaini, kēni
Loc. (in)	kōi	kainor, kēnor
" (upon)	kōi	kaini-ō, kēni-ō (or -ā)
2nd Ac.	kōi	kaini, kēni
Agent	kos: fem. kais	kais, keis

In the plur. the vowel of the first syllable throughout is a very low e, lower than French ē. It is between French ē and English a in "man." In the Gen. sing. kōi is also found, but kōi is commoner. The sing. is sometimes used for the plur.

NOTES.—I. Feminine forms are found only in the nom. and agent sing. of third personal and Interrogative pronouns.

II. The Gen. plur. of pronouns has the termination of a Gen. sing. (i, -i instead of -o). In this pronouns differ from nouns.

III. All the above third personal and interrogative pronouns may be used as attributive adjectives, but in that

Adjectives in -en

masc. sing. plur. abeyā
fem. sing. abeyā
-en

masc. sing. plur. la
fem. sing. la

masc. sing. plur. mūḥ
fem. sing. mūḥ

masc. sing. plur. mōḥ
fem. sing. mōḥ

masc. sing. plur. mīnāliḥ
fem. sing. mīnāliḥ

The final short *ā* in the above examples may be pronounced of Note also *lūstik -ō'* fem. -*ā'* of the morning. *pārūk -ō'* fem. -*ā'* of last year.

There is a vowel change in the following:—

bōrō bōrō, big fem. *bārī*: pl. *bārē*, fem. *bārē*
jārū old fem. *jārī*: pl. *jārē*, fem. *jārē*
and in the ordinal numbers: they end in -*mō'ho*, f. *mōpi*, pl. -*mōḥ* f., -*mōḥyē* where it will be noticed the *o* changes.

NUMERALS.

Cardinal Numbers.

1 <i>āk</i>	6 <i>sa</i>	11 <i>ākāi</i>	16 <i>sōi</i>	21 <i>biḡ āk</i>
2 <i>du</i>	7 <i>āt</i>	12 <i>bāi</i>	17 <i>ātā'i</i>	30 <i>biḡ āk</i>
3 <i>qe (ē)</i>	8 <i>ās</i>	13 <i>qoi</i>	18 <i>ātāi</i>	31 <i>biḡ āk</i>
4 <i>car</i>	9 <i>naḥ</i>	14 <i>condā'i</i>	19 <i>kūnā(h)†</i>	38 <i>biḡ āk</i>
5 <i>poi</i>	10 <i>dai</i>	15 <i>pānā'i</i>	20 <i>bī(h)†</i>	40 <i>diḡyo</i>
43 <i>diḡyo qe</i>	70 <i>qēyo qe dai</i>	99 <i>carḡyo qe kūnā(h)†</i>		
50 <i>diḡyo qe dai</i>	77 <i>qēyo qe ātāi</i>	100 <i>āhāi</i>		
54 <i>diḡyo qe condāi</i>	80 <i>carḡyo</i>	1,000 <i>hāzār</i>		
60 <i>qēyo</i>	88 <i>carḡyo qe ās</i>	100,000 <i>lāk</i>		
65 <i>qēyo qe poi</i>	90 <i>carḡyo qe dai</i>	753 <i>āt āhāi diḡyo qe</i>		

These numerals are declined when used by themselves as nouns, not when used attributively. *āk* is like a sing. noun, the others like plurals. The Genitives which will be sufficient to show the declension, are as follows:—

1 <i>ākāi (ākāi, etc.)</i>	8 <i>āsino</i>	15 <i>pānāino</i>
2 <i>duinyo (dat. duinyot)</i>	9 <i>navino</i>	16 <i>sōino</i>
3 <i>qēinyo</i>	10 <i>davino</i>	17 <i>ātāino</i>
4 <i>carino</i>	11 <i>ākāino</i>	18 <i>ātāino</i>
5 <i>poi'no</i>	12 <i>bāino</i>	19 <i>kūni'no</i>
6 <i>sa'no</i>	13 <i>coino</i>	20 <i>bio</i>
7 <i>skāino</i>	14 <i>condāino</i>	20 <i>cābio</i>

case oblique forms are not used, for adj.) sometimes agrees in number and gender, but never in case. Thus:—
āk mōḥyē of what name to *shūdā'ā* of that boy *ānō* *ōyā*, to this girl.

Other Pronouns: *qē* what (something) anything, indecl. declinable.

kōḥk how much or many? indecl. Hindi *kōḥk*.

hōk so much or many? indecl. Hindi *itnā*.

āyāk, so much or many: indecl. Hindi *itnā*.

mūḥ, other, another, etc., declined like nouns in unaccented -*ū*. Fem. sing. *mūḥi*, fem. plur. *mūḥyē*.

All these may be used as adjectives. Especially noteworthy are the phrases:—
mūḥ kō, someone else (pron. or adj.);
mūḥ jāk, something else (pron. or adj.).

āk, self, selves (as in my-, him-, her-, it-, self, our-, your-, themselves) is always declined in -*o* whether sing. or plur.

The Gen. has a separate form.

Nom.	<i>āk</i>	[Genit. <i>tomḡ</i> (Hindi <i>āpnā</i>)]
Dat.	<i>ākō'</i>	Loc. <i>ākō'r</i> , <i>ākō'zh</i> Prep. <i>ākō'</i> , <i>ākō'</i> .

THE ADJECTIVE.

(1) Pronominal Adjectives. Several have been mentioned under Pronouns.

ādō' fem. *ādī'*: plur. *ādē'*, of this kind. Hindi *aisā*.
kyō' fem. *kyī'*: plur. *kyē'* of that kind. Hindi *vaisā*.
khyō, fem. *khyī*: plur. *khyē*, of what kind? Hindi *kaisā*.
tomḡ, fem. *tomī*, plur. *tomā*, fem. *tomḡ*, own. Hindi *āpnā*: often shortened to *tom* throughout. This is the gen. of *āk*.

(2) Ordinary adjectives. These are seldom declined unless they end in -*ū* unaccented. When they end in unaccented -*ū* they are declined thus:—

Masc. Sing.	<i>mīstū</i>	plur. <i>mīstē</i>
Fem. Sing.	<i>mīḥi</i>	plur. <i>mīḥyē</i>

As regards the *y* in the fem. plur. it should be noted that in all circumstances the letter *y* in *Sinā* is weak, but after cerebral and so-called palatal letters it is still weaker. See "y" under Pronunciation above.

(iv) exceptions) and these conjugations other differences. Tenses all verbs, making the past in -be make their past in -eigis (ä'gäs) or in -eigis (ä'gäs) belonging to the first and those in -eigis to the second.

past of böki, become, be able. id, takes the 2nd conj. accent in future

ceptions are verbs which we consider as intrans. A list is given below.

verb may be divided as follows:—

variable in -öki; and Agent always in -ä.

scussed above (see differences between conjugations); and Concessive ending in -or, -ing with the conjugation.

re in number, four, active and one, stative passive verbs becomes passive).

conjunction part; having done or been; in -et 2nd, in -t; exceptionally otherwise. (stative), in state of having been done or in -in -id.

time, while doing or being; in -ö'zha. time, at the time of doing or being; in -ö'zha.

up to the time of doing: in -ö'sin.

in all:—

, etc. Sing. -m -e -äi: plur. -on -ät or

d from future by adding (for the masc.)

or -nū: plur. -äs -nēt (dropping t) -n.

-n or -ni: plur. same as masc. plur.

from future by adding for masc.

-ä or -sū: plur. -äs -sēt (dropping

-se -sji or -sji: plur. same as masc.

from the future by adding -äk or -äk between vowels, and in the 2nd plur. of the future to n. This agent form number and person is very remarkable.

Past Conditional: formed by adding -äik (sometimes -äik) to the future.

Definitive Future: I shall have done, (no doubt), formed by adding -äik to future.

(3) Past Tenses, four in number:—

(i) *Past*: I did, etc., trans. in -eigis, ä'gäs, ä'gäs intrans. in -üs with different letters before -üs. The endings are:—

Trans. Sing.	Intrans. Sing.	Plur.
-äs	-üs	-äs
-ä	-o	-ät
-ä	-ä	-ä

Rem. sing. endings -ä -ye -i: plur. same as masc.

(ii) *Pres. Perf.*: I have done, been, etc., formed from the past by adding (the faint y of the plur. being omitted).

Sing. -nūs (and droppings) Plur. -nūs (and droppings) -nō -nēt (, , t) -n -n plur. same as masc. plur.

Rem. -nūs (droppings) -nye (changing final -ye to i) -ä, -ni

(iii) *Pluperfect*: I had done, etc., formed from past by adding (the faint y of plur. being omitted).

Sing. -ūs plur. -äs -sō -sēt (and dropping t) -s, -sē plur. same as masc. plur.

fem. -is -ishe' -sji

(iv) *Future Perfect*: I shall have done, formed from Past by adding -äik throughout.

Passive.—The passives formed by adding -izh to the root of the active and conjugating like a verb of the 2nd conj. s'ö'öki, strike s'ö'öki, be struck.

Causal.—The causal is formed regularly by adding -ar to the root and conjugating like a verb of the 1st conj. Many causals are, however, not recognisable as such by their forms. They are all of course trans. and generally belong to the 1st conj. A list of the most important is given further on.

VERN SUBSTANTIVE.

Present Tense.

ma, hā'nū, I am	be hā'nūs
tu hā'no	tsaho hā'nāt
ro hā'nū	ri hā'nū, hāng
Fem. ma hā'nū	plur. same as
tu hā'nye	masc. plur.
ri hā'ni	

Past Tense *ma ā'sh*. I was: conjugated like present tense. It is derived from an infin *ksōki*, to be, which one very rarely hears. The remaining parts of the verb are supplied from *bo'ki*, to become. Another form of the past is *ka'yū*, conjugated in the same way.

ma ā'sin or *ka'llū*, I was . . . be *ka'sōs* or *ka'yōs*, we were.
Fem. *ma k'ā'sa, ka'yā*.

In the 3rd plur. *ksūs* and *ka'yūs* have not the ending -*š*, found with *hā'nūs*. *ri k'ā'se ka'yē*, they were. *ka'llūs* is common in *Chāst* and *Chāstā*, but in *Chāst* *k'ā's* is much commoner.

Negative Verb Substantive: *nūsh*, am, is or are not: indeclinable for person and number. The *ū* in *nūsh* is very narrow.

Distinctions of gender. There are separate forms for the feminine in pres. ind., imperf., dubitative future and in all the past tenses; these forms are found only in the sing. In all cases the plural is the same for both genders. The stative partic. is an adj. and is inflected for number and gender.
masc. sing. -*ī'tū*; plur. -*ī'tō*; fem. sing. -*ī'ti*, plur. -*ī'tyō*.

First Conjugation.

All verbs transitive, accent throughout on the syllable following the root (*ā'* of the various 2nd plurals counts as one syllable and takes the accent on it).

We have seen that the verb may be divided into three parts:—

- (i) the Infinitive, Imperative and various participles derived from the root;
- (ii) the Future also from the root, but with several tenses dependent on it;
- (iii) the Past also from the root, with two tenses dependent on it.

zamo'ki, beat.

Infinitive *zamo'ki* declined as noun: gen. -*yō*, dat. -*yō*, etc.

1st pers. sing. only 2nd person: *tūs zamo'*, *tahos zamo'*.

3rd pers. sing. only 3rd person: *ros, res, ris zamo'* or *ta let*

hit them beat. Participles, etc.

Agent 1, *zamo'k-ik, -ōk*, beater.

Past Time: (i) Consecutive *zamo't*, having beaten.

(ii) Stative *zamo't-ū*, pl. -*ō*; fem. -*i*, pl. -*yē*: in the state of having been beaten: also declined as noun: gen. *zamo't-ō*, dat. -*ē*, etc.: *zamo't-ōi khēn*, at the time of his having been beaten

Contemporary Time: (i) *zamo'ēn*, while beating.

(ii) *zamo'b-ū*, -*ē*, at the time of beating.

ing: *ros zamo'bi*, at the time that he beat, beats or will beat

Future Time: *zamo'sh*, up to the time of beating: declined when necessary as noun, e.g. dat. *zamo'shēl*, up to the time of beating: *mōs zamo'shū*, up to the time of my beating.

Future and derived Tenses.

Future, I shall beat.

mōs zamo'-qam'	hōs zamo'-ō'n
tūs -ō'	tahos -ō'nāt
ros -k'i, -ō'i	ris -ē'n

The fem. is the same with *res*, she, for *ros*, he.

Present Indicative, I am beating.

mōs zamo'-ō'nūs	hōs zamo'-ō'nōs
tūs -ō'no	tahos -ō'nāt
ros -ō'n, -ō'nū	ris -ō'nēn
Fem. mōs zamo'-ō'mōs	plur. same
tūs -ēnyō	as masc.
res -ō'in, -ō'inj	

Imperfect, I was beating.

mōs zamo'-ō'mōsūs	hōs zamo'-ō'nōsūs
tūs -ō'eo	tahos -ō'ēāt
ros -ō'g, -ō'gū	ris -ō'nēs

Fem. mōs zamo'-ō'mōsīs
tūs -ē'she, -ē'se
res -ō'ēl, -ō'ēlj

Agent 11 (ma or) mōs zamo'-ō'mōk
(tu or) tūs -ō'yēk (be or) hōs zamo'-ō'mōk
(ro or) ros -ō'yēk (taho or) tahos -ō'yēk
(ri or) ris -ō'nēk

Fem. same with *re*, *res* for *ro*, *ros*. This form requires a verb substantive to complete the sense. (See also Syntax).

(ma or) mōs zamo'mōk hā'nūs, I am an eater.

(tu or) tūs zamo'yēk hā'ni, thou (fem.) art an eater.

(ro or) res zamo'yēk hā'ni, she is an eater.

(be or) hōs zamo'nēk hā'je, we were eaters.

(taho or) tahos zamo'yēk hā'sēt, you were eaters.

Past Conditional, I should beat or have beaten.

mās zam-ā' māl
tūs bās zam-ā' māl
ros tshos -ā' māl
ris -ā' māl

The ending -ā' is sometimes -ā'ik, (Fem. the same with res for ros).

Dubitative Future II shall (doubtless) be beating. The future with dās added.

mās zam-ā' dās
tūs -ā' dās
ros -ā' or -ā'ik dās
ris -ā' dās

Feminine the same (res for ros).

Tenses connected with the Past.

Past Tense, I beat.

mās zamég-ās (ē' gās, etc.) bās zamég-vās (ē' gās, etc.)
tūs -ā- tshos -vēt
ros -ū- ris -vā
Fem. mās zamég-ās (ē' gās, etc.) Plur. same as
tūs -vē- masc. plur.
res -

Present Perfect, I have beaten.

mās zamég-anūs
tūs -ano
ros -ūn, -ūnū
Fem. mās zamég-lūs
tūs -lūye
res -lū, -lūi

Pluperfect, I had beaten.

mās zamég-asūs
tūs -aso
ros -ūs, -ūū
Fem. mās zamég-ās
tūs -āshē
res -āsh, -āshi

Future Perfect (Dubitative), he will doubtless have beaten; the same as the Pres. Perf. with dās added.

mās zamég-anūs dās
tūs -ano dās
ros -ūn or -ūnū dās
ris -āsh, -āshi

Fem. mās zamég-lūs dās, etc., regular.

The Passive.

In all parts of the verb except the past tenses the passive is formed by inserting -zh after the root of the active voice. The verb so formed belongs to the 2nd conjugation. The passive past tense, made by adding -dās or -dās to the root, is, along with its derived tenses, conjugated like the past of intrans. verbs. (Or we may say in other words that the whole passive is conjugated like intrans. verbs, which all belong to the 2nd conj.) As the past is given in full under the intrans. verbs of the 2nd conj., and the remaining parts under the trans. verbs of that conj., it is not necessary to give the tenses in detail here. It will be noticed that the conjugation of the passive is different from the active given above. It should be studied in connection with the 2nd conj. with which it is identical. The root -zh is in accordance with the rule of that conj. lengthened to -i when it bears the accent. Many of the following forms are never actually heard.

Imperat. zamizhōk, to be beaten or struck.
(to zamizh) (sho zamizh)
Concessive ro, te, (to zamizh) or -ta, let him, her, them, be beaten

Participles zamizhōk, -kē, one who is beaten.

Conjunctive zamizh' having been beaten.

Stative in separate form: zamizh, beaten, is passive.

Contemporary (zamizhōzh, while being beaten).

Future zamizhōh, hōl, at the time of being beaten.

Future zamizhōm up to the time of being beaten.

Tenses connected with the Future.

Tuturo nū zamizhām, I shall be beaten.

Pres. Ind. ma zamizhāmūs, I am being beaten.

Fem. ma zamizhāmūs.

Imperfect ma zamizhāmūs (also zamizh-āmasūs and -ūmasūs), I was being beaten.

Fem. ma zamizhāmūs.

Agent II (ma zamizhāmūk hānūs, I am a be-er beaten)

Past Cond. ma zamizhāmūsik, I should be beaten or should have been beaten.

Dubitative Future ma zamizhām dās, I shall (doubtless) be being beaten.

Past Tenses.

ma zamizhām dās: Fem. ma zamizhām dās, I was beaten.

Pres. Perf.	mā zamt'dünüs : Fem. mā zamt'dünis, I have been beaten.
Plupf.	mā zamt'ülüs : Fem. mā zamt'düs, I had been beaten.
Fut. Perf.	(dubitative) mā zamt'ülünüs dñs : Fem. mā zamt'ülünis dñs, I shall doubtless have been beaten.

The Causal.

The Causal, meaning to cause to be beaten, is formed by inserting the letter *w* after the root. It is conjugated in every respect like the 1st Conj. given above. There is no passive form in -izl, but the stative partic. in -i'tü is common.

Imperat.	zamarō'ki, to cause to be beaten.
Concessive	zamarē'zamarā, have him beaten (or her, them, us, etc.)
	zamarō-i, -tq, let them (etc.), have him (etc.), beaten. The same form for all pronouns.

Participles.

Agent I	zamarō'kik, -kēk, one who causes to be beaten.
Conjunctive	zamarē't, having caused to be beaten.
Stative Passive	zamarit'tü, one who was caused to be beaten, i.e. was beaten by someone's orders.
Contemporary	zamarō'zha, while causing to be beaten.
"	zamarō'-bñl, -bñl, at the time of causing to be beaten.
Future	zamarō'sñ, up to the time of causing to be beaten.
Future	mās zamarām, I shall have him, etc., beaten.
Fut. Ind.	mās zamarē'müs, I am having him, etc., beaten.
Imperf.	mās zamarē'müsüs, I was having him, etc., beaten.
Agent II	zamarō'mk, I a causer to be beaten.
Past Cond.	mās zamarē'msk, I should cause or should have caused to be beaten.
Dubitative Fut.	mās zamarē'm dñs, I shall doubtless be causing to be beaten.
Past	mās zamarē'gk, I caused to be beaten (also -ē'gñs).
Fut. Perf.	mās zamarē'ganüs, I have caused to be beaten.
Plupf.	mās zamarē'gasüs, I had caused to be beaten.

Future Perf. mās zamarē'ganüs dñs, I shall doubtless have caused to be beaten.

Second Conjugation.

This 2nd conj. may be divided into two main divisions, (i) transitive verbs, which have a set of past tenses very like those of the 1st conj., the only difference being that -i' takes the place of -ä, so that we have i'gñs, -i'ganüs, -i'gasüs, etc., and (ii) intrans. verbs, the past of which ends in -üs, -düs, -tüs, -tüs, -tüs, -süs. With the exception of the past and its derivatives, the different parts are formed in the same way for both trans and intrans. verbs of the 2nd conj. Class (ii) may be divided into several subdivisions. It includes a few verbs which we should call trans. but which Sins treat as intrans. They, like all intrans. verbs, have their subject in the nom. case, whereas trans. verbs have theirs in the Agent case. Class (i) of this conj. is composed of regular verbs, but in class (ii) not a few are irregular.

Accent.—In the 1st conj., as we have seen, the accent is on the syllable following the root, in the 2nd conj. it varies. Not taking account of irregularities, we may state the rule thus:—

- (i) in the imperat., future (with tenses derived from it), and concessive the accent is on the root (on the final syllable of the root when the root consists of more than one syllable).
- (ii) in other parts the accent is nearly as it is in the 1st conj., thus the infin. -o'ykñ, Agent I -o'ykñk or -o'ykñk, and the partic. -o'zha have it on o, while -obl or -obñl and -osñ are accented almost evenly on the root and on -o. In past tenses trans. verbs accent the syllable preceding the endings -gñs, -ganüs, -gasüs, etc., and intrans. verbs the syllable preceding the endings -üs, -düs, -tüs, etc.

The main differences in conjugation have been given in the beginning of the section on verbs.

Infin.	huro'ki, to take away.
Imperat.	huro'ki, declined as noun : gen. -yñ, dat. -yñt, etc.,
Concessive	huro'ki, res. ris huro-t or -tq, let him, her, th
Past	take away : only in 3rd person.
Agent I	huro'kik or -kñk, taker away.
Past Time :	(i) Conjunctive hññt, having taken away.

(4) *Stahīyer hārēšān* in the state of having been taken away, as an adj. declined: *thuer hārēšān*, pl. *ā*, fem. *ān*, *ā*, pl. *ān*.

It may be declined as a noun: *Gen. hārēšān*, dat. *ā*, etc., *hārēšān*, the time of his having been taken away.

Contemporary Time: (i) *hārēšān*, while taken away.

(ii) *hārēšān*, *ā* at the time of taking away: *res hārēšān*, at the time that she took away, takes or will take away.

Future Time: *hārēšān*, up to the time of taking away: *mā hārēšān*, up to the time of my taking away: may be declined as noun, as dat. *hārēšān*, up to the time of taking away.

Future and derived tenses.

Future *mās hār-ēm* *bās hār-ōh*
tūs *-ē* *tāhos* *-ēt*
ros *-ā* *rīs* *-ēn*

Fem. same with res for ros.

Pres. Indic. *mās hār-ēmūs* *bās hār-ōnās*
tūs *-ānō* *tāhos* *-ēnēt*
ros *-ānū, -ēn* *rīs* *-ēnān*
Fem: *mās hār-ēmīs* *plur. same as*
tūs *-ānē* *masc. plur.*

Imperfect *mās hār-ēmūsūs* *bās hār-ōnāsūs*
tūs *-ēsū* *tāhos* *-ēsēt*
ros *-ēsū, -ās* *rīs* *-ēsās*
Fem. *mās hār-ēmīsīs* *plur. same as*
tūs *-ābē, -āsē* *masc. plur.*
ros *-āb, -āsā*

Agent II *(mā or) mās hār-ēmāk* *(be or) bās hār-ēmāk*
(tu or) tūs -āyēk, āyēk *(tāho or) tāhos -ānēk*
(ro or) ros -āyēk, āyēk *(ri or) rīs -ānēk*

Examples of Agent I:—

(mā or) mās hār-ēmāk hānīs, I (fem.) am a taker away.

(ro or) ros hār-ēmāk hānū, he is a taker away.

(ri or) rīs hār-ēmāk hānā, they are takers away.

See also the examples given in the 1st con.

Past Conditional. I should take away or should have taken away.

mās hār-ēmānk *bās hār-ōnānk*

tūs *-ēsānk* *tāhos* *-ēsēnk*

ros *-ēsānk* *rīs* *-ēsēnk*

Fem. same as masc. with res for ros. *Bōyān* we may have *āyē* throughout.

Dubitative. *Thūyēs* he will doubtless be taking away. Same as fut. with *dās* added.

mās hār-ēm dās *bās hār-ōn dās*
tūs *-ā dās* *tāhos* *-ēt dās*
ros *-ā dās* *rīs* *-ēn dās*

Fem. (the same with res for ros.)

Past Tenses.

Past *mās hār'-gās* *bās hār'-gēs*
tūs *-gā* *tāhos* *-gēsēt*
ros *-gū* *rīs* *-gēs*
Fem. *mās hār'-gīs* *plur. same as*
tūs *-gē* *masc. plur.*

Pres. Perf. *mās hār'-ganūs* *bās hār'-gēsūs*
tūs *-gānō* *tāhos* *-gēsēt*
ros *-gūn, -gūnā* *rīs* *-gēs*
Fem. *mās hār'-gīsīs* *plur. same as*
tūs *-gāyē* *masc. plur.*

Plupf. *mās hār'-gāsūs* *bās hār'-gēsūs*
tūs *-gāsō* *tāhos* *-gēsēt*
ros *-gūs, -gūsū* *rīs* *-gēs*
Fem. *mās hār'-gīsīs* *plur. same as*
tūs *-gāsē* *masc. plur.*

Dubitative Fut. Perf. I shall doubtless have taken away. *mās hār'-ganūs dās*, fem. *mās hār'-gīsīs dās*, etc., and so on, the Pres. Perf. with *dās* added.

Verbs which have in the root a half-long vowel lengthen it whenever it has the accent. Thus *chānōnkī*, send, makes *chāq*: *ginōnkī*, take, makes *gīn*.

Notes.—(i) Verbs of the 1st conj. whose roots end in *-y* or *-r* omit the *-ā* in the 2nd plur. ending *-ēāt*. *bāyāt* you will cultivate (*bāyōnkī*): *yūvāt*, you will win (*yuvōnkī*).

(ii) The *sh* in the 2nd and 3rd sing. fem. of the plupf. of both conjugations is more often than not changed to *s* if the root ends in *-sh*, as *pašt'gīs*, less often *pašt'gīsh*, she had seen.

The "i" class.

Certain verbs have i before the endings of the imperat., concessive and future with its derived tenses. The imperat. sing. ends in -i'. These verbs are:—

- (i) Verbs which insert the i, as kharōlki, soratoh : ūsōlki, fill : chūbōlki, palace : mīrōlki, die.
- (ii) Verbs which change y to i, as ūnyōlki, rear (a child, animal) : kēlyōlki, count, abuse.
- (iii) Verbs whose root ends in i, as piōlki drink : eiōlki, sew : wiōlki, insert, put in (Hindi dānā). These are really regular except for slight changes in Agent II, but they resemble the others so exactly that it is better to include them in the class.

All these verbs are trans. except mīrōlki, die. The past is mīūs.

Imperat	chūbi	chūbōlki, place.
Concessive	chūbiōt, chūbiyōtq (note shortening of i to y in the longer form)	chūbiia
Future	mās chūbi'-ām tūs -ē rōs -ēi	hēs chūbi'-on tāhs -ēt rīs -ēn
Agent II	chūbiyē-mak -k -k	chūbiy'-onēk -ēnēk -ēnēk

The remaining derived tenses need not be given, they follow the future. kharōlki in the future kharā'qam has a slight accent on the first syllable, the other verbs plainly accent the i. ūnyōlki, kēlyōlki and dūlyōlki (create) retain the y in the past tenses ūny'gās, kēly'gās.

The conjunctive partic. ends in -it, as chūbīt, kharāt, vīt, pit, having placed, secreted, etc., being thus distinguished from the imperat. sing. which has -i' (without low tone), chūbi, kharai, vī, pi, etc.

The "a" class.

A few verbs of the trans. second conj. insert -ar in the imperat. and future with its derived tenses.

disarōlki, scatter : imperat. disarīt.	di-rā'm.
Future disar'qam	Pres. Indic. disar'ēmūs.
Imperat. disar'ēmūs	Agent. disar'qamk.
Past Concl. disar'ēmēik	Dehinitive Fut. disar'ēm dās.
Conj. Partic. both disarīt and disarīt.	
Past. disar'gās.	

THE VERB.

likhōlki, write : fut. likh'qam, etc., like dharōlki, but conj. part. only likhit. likharīt is heard in Astor. Past likh'gās. Ikhōlki has also, though less commonly, the regular forms.

gēlarōlki, to knot, tangle : future tenses gēlāyā'qam, etc., with y inserted. Past gēlāy'gās.

mīōlki, mix, associate with oneself : future tenses mīg'qam etc. Past mīg'gās.

dūlyōlki, create, future dūlyā'qam, etc. Past dūly'gās.

It is interesting to compare these parts of Ikhōlki, write, and the corresponding parts of Ikharo'iki, cause to be written.

Imperat. sing.	likhārīt	likharē' : see conj. part.
" plur.	likhār'ra	likharēā'
Conj. Part.	likhit (Gligit)	likharē't : see imperat.
	likharīt (Astor)	sing.
Future	likhā'qam	likharēm'.
Pres. Ind.	likha'rēmūs	likharē'mūs.
Imperat.	likha'rēmūsē	likharē'mūsē.
Agent II	likha'rēmāq	likharē'māq.
Past Concl.	likha'rēmēik	likharē'mēik.

II. Intransitive Verbs.

These differ from the intrans. verbs of this conj. only in the past tenses. Their subject is always in the nom. case. The past ends in -iūs, -r'dūs or -idūs, -ādūs, -tūs, -itūs and naturally have their past in -liū, -kū, etc., instead of the 1st pers. ending -ilūs, etc. These endings are added to the root if it does not end in zh, sh or c, but if it ends in these letters, it almost invariably drops them before the endings.

The conjugation of the intrans. past is nearly the same as that of the trans. past. The intrans. verbs have:—

- (i) the nom. form of the subject instead of the agent.
- (ii) 2nd sing. past in -o instead of -n.
- (iii) the past ending in -ūs (whereas the trans. ends in -ēs) and the vowel ū preserved in the pres. perf. and plupf. instead of a.

Past	ma vāūs, I came	be vāūs
	tu vāto	tāho vāūt
	ro vātū	ri vātē
Fem.	ma vāūs	plur. same as
	tu vāte	plur. masc.
	ro vātū	

Pres. Part.	भा. वृत्तान्तः tu mā	भा. वृत्तान्तः tu mā
Pres.	भा. वृत्तान्तः tu mā	भा. वृत्तान्तः tu mā
Plur.	भा. वृत्तान्तः tu mā	भा. वृत्तान्तः tu mā
Fem.	भा. वृत्तान्तः tu mā	भा. वृत्तान्तः tu mā

Future, Perf., Dubitative and, Vātūns dā. I shall doubtless have come from the Vātūns dā.

Plur. past tenses of other intrans. verbs follow this with remarkable regularity.

Examples of other past tenses —

- mūcōlki, mūtūns, mūtūns, mūtūns escape.
- chūzhōlki, be separated: chūdūns, chūdūns, chūdūns.
- bāyōlki, sit: bē'ūns, bē'ūns, bē'ūns.
- jarzhōlki, grow old: jar'ūns, jar'ūns, jar'ūns.
- jamzhōlki, open mouth: yāw'ns, jam'ūns, jam'ūns.
- jam'ūns.
- bilzhōlki, melt: bil'ūns, bil'ūns, bil'ūns.
- pācōlki, ripen: pākūns, pākūns, pākūns.

Irregular Verbs. In considering irregularities in verbs we must separate the future tenses from the past for verbs irregular in the former are often regular in the latter and vice versa.

I. Irregular or Peculiar Futures.

- (a) The ī class. This class is almost wholly composed of transitive verbs and has therefore been discussed above.
- (b) The ar class: transitive verbs: see above.

The "a" class.

rāyōlki, say, tell (trans., with past rē'gas) rāyōlki, come hāyōlki, laugh: i'ha'yōlki, emerge: nīkha'yēlki, emerge phāyōlki, burst (intrans., see below): ghlayōlki, ache (see below): They omit the y and contract: in 1st plur. substitute w for y.

Imperat.	ra	rā : rarely rā'ya
Conj. Partic.	rajit	

Stative Future	रा. वृत्तान्तः rā rā	रा. वृत्तान्तः rā rā
Pres. Indic.	रा. वृत्तान्तः rā rā	रा. वृत्तान्तः rā rā
Fem.	रा. वृत्तान्तः rā rā	रा. वृत्तान्तः rā rā
Imperf.	रा. वृत्तान्तः rā rā	रा. वृत्तान्तः rā rā
Fem.	रा. वृत्तान्तः rā rā	रा. वृत्तान्तः rā rā
Agent II	2 & 3 rā'yek	2 & 3 rā'yek

Past, Cond., and Dubitative Future add -sīc and dās respectively to the future.

hā'yōlki has conj. partic. hā't; 2nd. plur. imperat. hā, hā'ya. The difference between phā'yōlki, burst, trans. and phā'yōlki, burst, intrans. should be observed. The intrans. is like rā'yōlki above. The trans. is regular like zamōlki, Conj. 1.

phā'yōlki, burst (trans.) phā'yōlki, burst (intrans.) Imperat. phā'yā; phā'yā; Conj. Partic. phā'yē; phā'yē; Future. phā'yam; phā'yam; Pres. Indic. phā'yā'mūs, phā'yā'mūs; Imperf. phā'yā'mūs, phā'yā'mūs; and so on. kholki, eat, is conjugated similarly to the ā class verbs, but with little differences throughout. It is trans.

Imperat	kha	kha
Concessive	khōt; khōtā	khōt; khōtā
Participles: Agent I	khōl-ik or -ek	khōl-ik or -ek
khōt	khōt	khōt

Contemporary khōzha, khōbī : Future khōsīn.

Future	khayw	khon
	kha	khāt
	khāe	khān
Pres. Indic.	khānūs	khō'nēs
	khā'no	khā'nēt
	khā-n	khā'nēn

Fem.	khāmīn	plur. same as
	khānve	masc plur.
	khān, khānī	

The Pres Indic and Imperf. are the same as in rkyōlki except the 1st plur. which are khōnōs and khōnōsēs, and the 1st sing. which has ā for ā̄.

Imperfect	khānūnūs	khōnōsēs
	khān'ō	khān'sē
Fem.	khān, khān'ā	khān'ūs
	khāmīn	plur. same as
	khānī	masc plur.
1st Tenses	khānī, khānīj	
	khān'gā-s -nūs, -sūs or less commonly khān'gā, -anūs, -asūs.	

A number of verbs ending in ayōlki do not belong to the contracting "a" class, but follow the regular conjugations. Such are:—

Conj. I (trans.)	bhāvōlki, cultivate; dāyōlki, burn (trans.); nāyōlki, lose; prayōlki, mend.
Conj. II, bhāvōlki, obtain (trans); bhāvōlki, sit; ūyāyōlki, arrive; yāvōlki, walk, go; ughāvōlki, cause to arrive, shlyāvōlki, ache	

Those belonging to Conj. I are regular; imperat. bhāv', sit. bhāv'm, etc. Those in Conj. II are nearly regular.

Imperat.	ughā'i ughā'ya, cause to arrive	hāi, bēi(ē), sit
Conj. Part.	ughāyī	hāit, bēit(ē)
Future	ughā'yām	bhāyam

yāvōlki and bhāvōlki have low tone in imperat. sing. yāit, lāit; the conj. part. is yāit or yāit' and lāit' or lāit'.

shlyāvōlki belongs to the "a" class as well as to the regl. conj. It is used only in the 3rd sing: we have therefore	
Conj Part	shlyēit
Future	shlyā'yūi and shlyā'i
Pres. Ind.	shlyā'yēn, shlyā'n
Imperf.	shlyā'yēs, shlyā's
Agent II	shlyā'yēk

The imperat. is not used, but would be, if required, shlyāi shlyāya.

The ending of the imperat. sing. in -i instead of y may be considered quite regular. It ends naturally in the last letter of the root—in this case y. As a final consonantal y is impossible for most people, it is pronounced -i. Similarly shyōlki, know, has imperat. shy' i shy'ya.

The "o" class.

A few verbs with monosyllabic roots, and a few with roots consisting of a single letter, are accented like verbs of the 1st conjugation, but differ from them in (i) the imperat., and (ii) the 1st sing. and 2nd plur. of the future tenses. bizhōlki, fear; mēōlki, be mixed, be associated with someone; bēlyōlki, rise; gōmōlki, get tired; ūōōlki, run away; bōlki, become, be able; dūbōlki, be unable; sōlki, sleep; rōlki, weep; jōlki, be born; pōlki, fall, become exhausted.

Imperat.	bizhōlki, fear	bizhā
Conj. Part.	bizhō'it	bizhō-on'
Future	bizhōm'	-āi'
	-ē'	-ēn'
Pres. Ind.	bizhō'omūs	bizhō'omūs
	-ē'no	-ā'nē
Fem.	-ē'n, -ē'nū	-ē'nēn
Imperf.	bizhō'mīs, etc.	
Agent I	bizhō'mūs	2nd plur. bizhā'ōt
	bizhō'mīs, etc.	
Agent I	bizhō'mēk	2nd plur. bizhā'nēk
Past Cond., Duhū. Fut. add -sīk and dās respectively to the Future.		
mōlki, get tired: the Imperat. and Future tenses are remarkable for being conjugated in three different ways, viz according to the 1st Conj., the regular 2nd Conj., and the "o" class		
Imperat. Conj. I	gom-ō'	-ēā'
Conj. II (reg.)	gom	gō'mā
"o" class	gomō'	gomā'
Future	gom-gm'	2nd plur. gomā'ā
	gom-gm	gō'nēi
	gom-g'm	gomā'i
Pres. Ind.	gom-ō'mūs, 2nd pl.	-ēā'nēt:
1st Conj.	gomēmūs	gomēmēt
2nd (reg.)	gomō'mūs	gomā'nēt
"o" Conj.	gom-ō'mūs	-ēā'ēēl.
Imperf.	gom-ō'mūsūs 2nd pl.	gomā'sēt.
	gomēmūsūs	gomā'sēt
	gomō'mūsūs	

The verbs which have merely one letter before the root (with which must be classed dūbōlki on account of it + resemblance to bōlki) are like bizhōlki, but the following points are to be noted:—

(i) *bu'boiki* be unable, has no imperat. (i.e. conj. part ends in -et-è) except for *boiki* and *du'boiki*, which have *bəf*, having become, and *du'boi* having been unable.

(ii) the 3rd sing. Agent II ends in -n'ə'ək, almost -ə'yək (first e being è).

(iii) *boiki* has future *jəm* as well as *jəm*.

Slight differences in e occur. On the whole the e in these is lower, i.e. more like French è than in the first set of the "o" class given above—*bizhōiki*, etc.

Its conj. part. is *gət*. The other participles and the future tenses are regular as from *būzhoiki*, Conj. II.

There are a few trans. verbs with single letter roots. They belong to Conj. I.

thōiki, do: imperat. *thə*, conj. part. *thə'tə* fut. them: past *thə'gā*, *thīgā*.

dōiki, give. *də* *dēt* *dēm* *dēgā* *dīgā*
sōiki, attach; *loiki*, reap: quite regular like Conj. I: *soiki*
 has fut. *gēm* (like *thōiki* and *dōiki*), as well as *sēm*.

II. Irregular Past.

The conjugation of past tenses follows with absolute regularity from the 1st sing. of the simple past. It is therefore sufficient to know only one form to be able to conjugate all the past tenses. For the sake of completeness the verbs will be given in the infin., 1st sing., future and 1st sing. past. Before proceeding to the list of pasts we may mention one wholly irregular past.

būzhoiki, go: fut., *buzhəm*: past, *gās*.

Past

ma gās be *gās*
tu gā *tsho gyēt*
ro gou *ri gye*

Few.

ma gās plur. same as
tu gēt maso. plur.
re pēt

Pres. Perf.

ma gānūs be *gēnūs*
tu gāno *tsho gēnēt*
ro gōn, gōnū *ri gēn*

Fem.

ma gēnis plur. same as
tu gēnye maso. plur.
re gējn, gējn

THE VERB

Plupl.

ma gāsūs be *gāsūs*
tu gāso *tsho gāsēt*
ro gōs, gōsū *ri gās, gāsē*
ma gāsūs plur. same as
tu gāsūe maso. plur.
re gāsūh, gāsūh

Fem.

boiki, become, be able, has four forms for the past: *b'gās* (which looks like a trans. past): *būlūs* and *būs* used in the masc. sing. and *būs* used in the fem. sing. and all the plur., also exceptionally in the masc. sing. These remarks apply to all the tenses connected with the past.

Past

ma bū'lūs (rarely *b'fūs*) be *bū'lūs*
tu -o *-u* *tsho -ēt*
ro -ū *-ū* *ri -ē*

Fem.

ma h'f' -is plur. same as
tu -ve maso. plur.
re -f'

Pres. Perf. *ma būlūs*, rarely *būlūs* be *b'f'ūs*

Fem. *ma b'f'nis*

Plupl. *ma bū'lūsūs*, rarely *b'f'ūsūs* be *b'f'ūsūs*

Fem. *ma h'f'ūsūs*

b'gās has 3rd sing. *b'gū* or *b'gū*.

vayōiki, come, in addition to *vātūs*, has a past belonging to another root not otherwise found in *Gilgiti*—*ā'lūs*, came: *ā'lūsūs*, have come: *ā'lūsūs*, had come.

āsōiki, which one never hears in the infin. has past *āsūs* and *ās'f'ūs*, the latter uncommon in this dialect.

Second Conjugation (contd.)

List of principal verbs with irregular pasts—infin., 1st sing. fut. and past.

(i) List of Verbs which to our ideas are trans., but are regarded by Sins as intrans. and construed with nominative subject.

<i>bizhōiki</i> , fear	<i>bizhəm</i>	<i>bizh'f'ūs</i>
<i>amushōiki</i> , forget	<i>amūshəm</i>	<i>amū'tūs</i>
<i>parūzhōiki</i> , hear, under-stand	<i>parū'zhəm</i>	<i>parū'ūs</i>
<i>siqō'ti</i> , learn	<i>si'qəm</i>	<i>siq'f'ūs</i>
<i>tarizhōiki</i> , cross (river, etc.)	<i>tarizhəm</i>	<i>tar'f'ūs</i>
<i>tarōiki</i> , cross (river, etc.)	<i>tā'ram</i>	<i>tar'f'ūs, -ūs</i>

tehuótki, annoy (object) tshú'gum takes sáti, with)

(iv) Verbs with past in -íste. The standard form of this ending is -íste where the i is phonetically the same vowel as -i, but is long. I believe such an i would always be correct, but in the following list I have written the i as in each case I heard it.

(v) verbs in -izh, including some passives: izh dropped before past suffix.

jarizhótki, grow old	jarí'zhum	jarí'ús
birizhótki, sink (intrans.)	bürí'zhum	bürí'ús, -dús
nilizhótki, sprout	nil'zhéi	nil'ú
phatizhótki, burst (intrans.)	phat'zhum	phat'ús.
mizizhótki, be mixed	mizí'zhum	mizí'ús, -dús
phirizhótki, turn	phirí'zhum	phirí'ús
phutizhótki, be broken	phütí'zhum	phütí'ús
pusinzhótki, swell	pusiní'zhéi	pusiní'ús
vayalzhótki, be thirsty	vayalí'zhum	vayalí'ús, -í'dús
nistavizhótki, wrinkle (see nistaví'zhéi)	nistaví'zhéi	nistaví'ús
nistizhótki, below		

Exception: izh not dropped before past suffix.

carizhótki, graze

carí'zhéi

carizhí'ús

(b) others

(ksoótki, be)

avāzhótki, be right, pro-

avā'zhéi

kā'ús, ksoús

per

baszhótki, chatter, etc.

bā'zhum

baszhí'ús

bayótki, laugh

bām

bayí'ús

khazhótki, itch

khā'zhéi

khazhí'ús

phayótki, burst

phām

phayí'ús

phitótki, turn

phit'rum

phití'ús

gomótki, get tired

gomum'

gomí'ús

ünyótki, be hungry

ü'nyam

ünyí'ús

üthýótki, rise

ü'thym

üthýí'ús

also bizhótki, siccótki, tarizhótki, tarótki, tshúótki, given in (i) above.

avāzhótki, baszhótki, khazhótki, bizhótki, add the ending to the root.

(iii) Verbs with past in -í'dús (-ē'dús).

(a) verbs in -izhótki, including some passives

birizhótki, be split	birí'zhéi	bürí'dú
bürizhótki, sink (intrans.)	bürí'zhum	bürí'dús, -lús
gkhaizhótki, become knotted	gkhaí'zhéi	gkhaí'dú
ikmizhótki, yawn	ikmí'zhum	ikmí'dús
mizizhótki, be mixed	mizí'zhum	mizí'dús, -lús
pasizhótki, be visible, be seen	pasí'zhum	pasí'dús
rähizhótki, be hindered	rähí'zhum	rähí'dús
stidizhótki, be struck	stidí'zhum	stidí'dús
zanizhótki, be struck	zaní'zhum	zaní'dús
vayalzhótki, be thirsty	vayalí'zhum	vayalí'dús, -í'lús

in -ē'dú

bk'vzhótki, be cultivated

bk'v'zhéi

bk'vē'dú

tapizhótki, warm oneself

tapí'zhum

tapē'dús

(b) others.

carótki, graze

cā'rum

carí'dús

also tarótki, see under (i).

(iv) past in -ā'dús, -ādús

bizhótki, melt

bizí'zhéi

bizā'dú

nizhótki, be pressed, be oppressed

nizí'zhum.

nizā'dús

nistizhótki, trickle

nistí'zhéi

nistā'dú

nistizhótki, above under (iv) (a)]

(v) past in -dús.

avāzhótki, be right, pro-

avā'zhéi

avā'dú

per

bk'zhótki, congeal

bk'zhéi

bk'zhā'dú

dazhótki, burn

dā'zhéi

dādú

chūzhótki (chí'ótki) be separated

chū'zhum (chí'rum)

chū'dús (chídú*)

razhótki, be cooked

rā'zhéi

rādú

shlayótki, ache

shlā'í, -yéi

shlā'dú

shūzhótki, become old

shū'zhéi

shūdú

(clothes, moon)

shūzhótki, swell

shū'zhéi

shūdú

shūzhótki, swell

shū'zhéi

shūdú

It will be noticed that all the above, with the possible exception of chūzhótki, are verbs used only in the 3rd sing.: chūzhótki itself is nearly always used in the 3rd singular. also pkrūzhótki, understand: see under (i).

(vī) past in -ās	dī'zham	ā'tūr (long)
likhōlki, fall	likhā'm	likhātās
likhā'olki, emerge	nikhām	nikhātās
likhōlki, gurgle	mū'ōi	mū'tū
likhōlki, escape	mū'ōm	mū'tās
likhōlki, be attached	gā'ōm	gā'tū
likhōlki, arrive	gā'ōm	gā'tū
likhōlki, come	vām	vā'tū : also
likhōlki, go walk	vāyam	ālūs
likhōlki, arrive	likhām	vā'tū
(vī) past in -tūs	bā'yam	bētūs
likhōlki, sit	nā'sham	nātūs
likhōlki, be lost	tū'shāi	tū'tū
likhōlki, be filled (especially stomach)	likhām	lik'tūs
likhōlki, hide oneself		
likhōlki, forget, see under (i)		
(vī) past in -ālūs	vām	ālūs
likhōlki, come	dūbqm	dūbālūs
likhōlki, be unable	qam	qālūs (fem.)
likhōlki, bear child	jām, jom	jālūs
(iz) past in -ōlūs (ō almost like, aw in "awe")	pōm	pōlūs
likhōlki, fall	rōm	rōlūs
(z) past in -kū	pā'ōi	pākū
likhōlki, ripen	shū'ghāi	shū'kū
(zi) past in -ās		ā'sūs, ās'lūs
(āsōlki, be)		
(zi) past in -ūs	mir'am	mūs
likhōlki, die		

Causal Verbs.

The ordinary regular method of forming a causal verb is to add -ar to the root of the verb which is to be rendered causal and then to conjugate like a regular verb of the 1st Conj. The resulting verb often gets a meaning slightly different from a mere causal. Examples:—

THE VERB.

-arōlki, hear	parōlki, understand	parōlki, cause to be understood
darōlki, give	darōlki, put to sleep	darōlki, cause to be given
darōlki, arrive	darōlki, arrive	darōlki, cause to arrive
Some are a little irregular in formation:—		
khoiki, eat	khayōlki, give to eat	khayōlki, cause to be eaten
vayōlki, go, walk	vayōlki, cause to go or walk	vayōlki, rouse
ūthōlki, rise	ūthōlki, rise	ūthōlki, cause to rise

See below pairs of trans. and intrans. verbs.

Intransitive, Passive or Middle.

The regular method of forming these is to add -iz to the root of the verb which is to be rendered passive or intrans. This is never added to a verb already made causal by the addition of -ar.

gālatōlki, to knot or tangle	gālatizhōlki, become tangled, knotted
adōlki, beat	adizhōlki, be beaten
lūpōlki, to burn, light (trans.)	lūpizhōlki, be lit, burn (intrans.)

But we may not say *adizhōlki*, to be caused to be beaten, or *lūpizhōlki*, to be caused to be done.

Pairs of Transitive and Intransitive Verbs.

There are many verbs which to the Sīgā' mind present the same idea as the casual verbs in -ar, and yet have the form of ordinary verbs. Such verbs often have intrans. forms as well, which in appearance sometimes resemble ordinary verbs and sometimes have roots ending in -izl. There is some uncertainty about the form of these intrans. verbs for we frequently find both forms side by side and with the same meaning: e.g.

pārōlki, pārizhōlki, turn, return (intrans.)	pārōlki, pārizhōlki, cross, with a separate differently conjugated verb <i>pārōlki</i> , cause to cross.
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The following list of the principal pairs of trans. and intrans. verbs may be useful:—

bashōlki, play intrans.	bashām'	bashūgās
ment, toll bell, etc.		
bashōlki, be played, tolled, etc.; also chatter, etc.	hā'sham	hāsh'lūs
carōlki, graze (trans.)	carām'	carōgās

carōlki, graze (intrans.)	car'ēi	carī'dū
carizlōlki, graze (intrans.)	carī'zhlōi	carizlū
dāyōlki, burn (trans.)	dāyām'	dāyōgās
dāzhlōlki, burn (intrans.)	dāzhlēi	dādū
marōlki, kill	marām'	marēgās
mirōlki, die	mirām'	māfūs.
hishōlki, hide oneself	h'ēlām	h'ūs
hisharōlki, hide a person	hisharām'	hisharē'gās
mūzhlōlki, save	mūzhlām'	mūzhlē'gās
mūcōlki, escape, be saved	mū'cām	mūtūs
nāyōlki, lose	nāyām'	nāyēgās
nashōlki, be lost, get lost	nā'shlām	n'āfūs
nikhōlōlki, take out	nikhōlām'	nikhōlēgās
nikhayōlki, come out, emerge	nikhām'	nikhātūs
nilyōlki, hide (thing)	nilyām'	nilyēgās
niližhlōlki, sprout (f intr. of nilyōlki)	nili'zhlēi	nili'ū
pazhlōlki, cook	pā'zhlām	pazhl'gās
pācōlki, f. r i p e n, be cooked	pā'cēi	pākū
phāyōlki, tear, burst (trans.)	phāyām'	phāyēgās
phāyōlki, tear, burst (intrans.)	phām	phay'ūs
pher- or phir-ōlki, turn, send back	-gām'	-ēgās
phir-pher-ōlki, return, go back	phir'pher-gām	phir' pher- 'yūs
phirizlōlki, return, go back	phir'zhlām	phirizlū
rñyōlki, cook	rñ'yām	rñy'gās
ražlōlki, be cooked	rā'zhlēi	rādū
shlōlōlki, appraise (f causal of nexē).	shlōlām'	shlōlēgās
shlāyōlki, ache	shlā'yā'i, -yēi	shlāyādū
shuvōlki, dry (trans.)	shuvām'	shuvōlēgās
shushōlki, dry (intrans.)	shushlēi	shushlū
gōlki, attach	gām	gēg'ās
gacōlki, be attached	gā'cām	gātūs

tarōlki, take across	tarām'	tarēgās
tarōlki, cross	tā'ram	tar-yūs, -f'dūs
tarizlōlki, cross	tarī'zhlām	tar-yūs, -f'dūs
ūghayōlki, conduct, send	ūghā'yām	ūghay'gās
take		
ūghacōlki, arrive	ūghā'cām	ūghātūs

We may have in this manner triplets of verbs, one being intrans, passive or middle, another an ordinary trans, and the third a causal of this trans., thus:—

mīyizhlōlki, be mixed, as-	mīy'zhlām	mīy'ūs
sociate oneself		
mīgōlki, mix, associate	mīgā'ram	mīg'gās
rome with oneself		
mīgarōlki, cause to be mixed, cause to be as-	mīgarām'	mīgarēgās
sociated		

It will be observed about the list of pairs given above that in only three cases does the trans. verb belong to the 2nd Conj., viz. pazhlōlki, cook (bread, etc.), rñhōlki, cook (meat, etc.), and ūghayōlki, conduct, send. This shows that trans. verbs with intrans. (not merely passive) forms usually belong to the 1st Conj.

Denominative Verbs: Verbs derived from nouns or adjectives generally belong to the 1st Conj., thus the following all belong to it:—

shūr'yār, f. pleasure: shūryarōlki, to please.
dili, m., peel, bark: diliyōlki, to peel, remove bark.
rñh, m., colour, dye: rñhōlki, to dye.
skmar, equal: skmarōlki, to divide (lit. into equal parts).

Alphabetical List of the Principal Verbs of the First Conjugation: all Transitive.

arōlki, bring	arōlki, obtain (2nd Conj. ?)	rñhōlki, dye
atōlki, bring		rā'hōlki, hinder
bānarōlki, clothe	hānarōlki, have	rayōlki, say
bayarōlki, seal, set up	writen	skmarōlki, divide
bayōlki, cultivate	loki, reap	sarōlki, put to
blyōlki, melt	luōlē, suncl away	sleep
būrōlki, sink	lūpōlki, burn, light	shlōlēgās, appraise
chkarōlki, show	manōlki, agree	shū'r-yarōlki, please
chōlōlki, look at	marōlki, kill	
carōlki, graze	mīgarōlki, cause to	sidōlki, heat,
chūrōlki, place	be mixed	strike
	mācarōlki, curdle	gōlki, attach

ADVERBS OF PLACE.

նկարի, in that direction	հին, f., direction : ane khin,
այսպարո, from that direction	in this direction : ի khin
նի, there	in that direction : ի khin
նկի (dat. of ի) thither, there	khin, upwards : khiri k,
նկի (dat. of ի) thither, there	downwards : րե k, in that direction, etc.
նկո, thence	khiri, down
նկի, ajin, here	khiri (dat. of khiri) down-
նկի, այնի (dat. of fore-going) hither, here	wards
նկո, hence	khiri, down
նկարի, in this direction	khiri (dat. of khiri) down-
նկարո, from this direction	wards
նրի, inside	khiri, whither ?
նրի (dat. of ի) inwards	khiri, whence ?
նկի, up, above	khiri, in the middle
նկի (dat. of ի) upwards	mkhik (dat. of mkhik), to the middle or centre
նկի, outside	mkhik, forward, in front
նկի (dat. of ի), outwards	mkhik, forward (dat. of last word), forward
նկի, to the right	khiri, here
նրի, far	khiri, in this direction
նրի, where ?	khiri, from this direction
նրի, whither	khiri, across, on other side
նրի, near	khiri, back, behind
նրի, in what direction ?	khiri, backwards
նրի, from what direction ?	khiri, in that direction
նրի, to the left	khiri, from that direction

OTHER ADVERBS.

նրի, thus	գլխի (adj.), without special reason
նրի, thus, in this manner	հո, then, in that case
նրի, yes	հո, why ?
նրի, thus, in that manner	հո, altogether (generally with negative)
նրի (adj.) very, much	հո, how
նրի (n., adj.), slowly	հո, very, much
նրի, yet, listen	հո, very, much
նրի, just, as in "just	հո, no
նրի, only	հո, rapidly
նրի, even, also	հո, rapidly

PREPOSITIONS.

նրի, not (è)	տեղի, very much
նրի, again	տեղի, back, again
նրի, only	տեղի, manner : ի զ, how ? and
նրի, to, as in ի զ, and	տեղի, thus : ի զ, thus : ի զ
նրի, ի զ, ի զ, for	տեղի, how ? ի զ, in that way :
նրի, that, what, which	տեղի, also what kind of, this or
նրի, reason that, i.e. since, because (adverbial conjunction)	տեղի, that kind of.

NOTES.—(1) The conj. partic. of ի զ, do. and ի զ, become, may be used with adj. to give an adverbial sense —

նրի-ի ի զ ի զ, good having-made mend, mend it well.

նրի ի զ ի զ, slow having-become write, write slowly.

նրի ի զ ի զ, what having-become shall-I-go, how shall I go.

նրի ի զ, in that manner.

նրի ի զ, in this manner.

PREPOSITIONS.

(2) Adverbs meaning here, there, sometimes have a temporal signification : ի զ ի զ, after that.

նրի, inside of (locative, sometimes genit.)	ի զ, beside
նրի, upon (generally - ի զ)	ի զ, under (also genit.)
նրի, see - ի զ in this list)	ի զ, (genit., prep.)
նրի, in place of, instead of (genit.)	ի զ, along (a river bank)
նրի, equal to	ի զ, between
նրի, in front of, opposite to	ի զ, from : same as ի զ
նրի, near, along side of	ի զ, except
նրի, outside of (genit.)	ի զ, beyond, on other side of
նրի, (loc. of dish), place with genit. instead of, in place of.	ի զ, equal to, level
նրի, after	ի զ, similar to
նրի, with (instrumental)	ի զ, behind
նրի, generally used simply with nom. case	ի զ, from, used with certain
նրի, (loc. of ի զ) concerning (genit.)	ի զ, as ի զ, from
	ի զ, there, thence
	ի զ, in sing. of loc (perhaps contracted from ի զ, in-side)

sá-mít, á-sá-l kò
 á-sá, á-lo-ŋ^a
 strút nūn-ga) wí-th of in-
 strút nūn-ga
 thán, up to
 yā, in front of

CONJUNCTIONS:

āgāra is
ākhañā, although
amma, but
ga, gā, and, also
ki, that (of narration, not
of purpose)
lēkin, but
magā, but
vālekhi, but
vā, or
yāni, as if (not "tint is" as
in Urdu)

See also *hi ga to under Adverbs third list.*

INTERPRECTIONS

31. O (vocative)
 āle (nase, sing. and plur.).
 ā! (em. sing. and
 plur.) O (vocative)
 bās, enough!
 bai māō, alas!
 imānēkan, by my faith
 (an path)

NOTE on some forms given by Biddulph.

In "Tribes of the Hindoo Koosh" Biddulph has an outline grammar of Shina in the course of which he advances some forms which seem to me incorrect. I therefore venture to suggest emendations.

The verbal root ending -ar is said to be "causal" or passive, and in particular for the passive of the infinitive (shidaro'zi) with its derivatives, the gerund, supines, etc., also for the plupst, past, pres. perf., future, imperative. -ar forms are given with a passive meaning, although for the passive pres. ind. and imperf. the forms shidijumus and shidijumasi are given. I think the -ar forms are always causal and never passive.

The word *aje* is said to mean "perhaps" and is used to make a number of dubitative tenses, as *shidoyki aje*, possibly to strike, etc. I do not know any such word. The word I know in such a connection is *dag* which is used to form dubitative tenses. It is just possible that in some places a word like *aje* is used. The tenses with *dag* have not quite the meaning given by Biddulph for the *aje* tenses. The preposi-

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tion said, upon, could in certain order be used with the infinitive which is a verbal noun, capable of being governed by prepositions.

—If you had the chance, would you go back to the village of origin?

Biddulph, Suggested Alteration.
shidoyki bey, to be about shidoiki bei, to be or will be
to strike necessary to strike
shidoyki asoo, to have shidoiki asu, it was necessary
to strike to strike
shidoyki be, being, about. shidoiki bet seems quite an
to strike unnatural phrase
shidoyki hanu, meet to shidoiki hanu, it is necessary
strike to strike. The sense of
 necessity is weak in such
 phrases as these.
shidobil, by or from striking shidobil, at the time of striking
ing

The ending *-w* or *-yar* is said to be adverbial, the *-o* of adjectives being changed to this to form adverbs. I regard it as used to form abstract nouns. The examples adduced are: *linar*, sharply; *abatrar*, slowly; *laowkar*, swiftly. *linwärt*, *abntwärt*, *lowwärt*, mean sharpness, slowness and swiftness respectively. Nouns, however, are sometimes used with an adverbial sense.

SYNOPSIS

NOON

The Cases—Nominative and 1st Accusative.—The nominative, which has the same form as the vocative and 1st accusative, is used as the subject of all intrans. verbs including a few which are considered trans. by us, but intrans. by *Siq̄a* speakers. Such are *amushótki*, forget; *bizhótki*, fear; *paruzhótki*, hear, understand; *siq̄ótki*, learn; *tarizhótki*, tarótki, cross; *tashúótki*, run.

With trans. verbs the nom. case is not used, for any tense.

The nom. or 1st ac. is sometimes used instead of the genit. after words denoting quantity and with names of places, buildings, etc., as

ce ser git, three ser of ghi.

car ser basur, four ser of grain (for horses or cattle).

po. 11 jo epaq xis "xñf t3eq 85

Olds shahar, the town of Olds.

The case is used to indicate length of time:—

kāčēk bārtis (or bārtis) mās gādāri tēgkē : so many years I service did.

It is object after most verbs : ros ro pašigū, he saw him.

The Genitive.—The genitive is used more widely than in English. The following examples will show this.

dēzāi ēk mūgūr ēs ser gīt ; every day a goat and three ser of ghi (lit. of a day)

ēk bārtēk (or bārtis) kāčēk bāp dēno : how much tax do you give in a year ?

de rupayo masān, rupā'āi gākār, two rupyes worth of condiments, one of sugar.

khar kharitāi khojigū : he asked after his health.

khāi mēti kikhār : good news of you.

khāi dāvai tē'gū : brought an action for (attempted) murder.

mās tūi gādāri tēnū : I will do your service, I will work for you.

māi shūti āi : I got fever : lit. my fever came.

bojyēti sikhār gi : on account of being : lit. with the cause of being.

ojim rihā thēnū : they make a luqqa of brass. (This resembles the English idiom).

In the Gilgit dialect the genitive, whether of nouns or of pronouns, is not an adjective.

Dative.—The dative is used to express

(i) to of direction, after verbs of going, coming, taking, sending, etc.

Kāshirē, to Kashmir fānāi diēhē, to hāhē vti, a certain place came to

kōnē, jāhē, whither : tūi, inside, hand.

rēt mās jū ūgharē, make my salutation reach the rojn.

(ii) direction (mental) : vtiē kai diti, to-water desire fell, he desired water.

khāi mūākhē thoikvē mā khūhā hānū, I am pleased to meet you : (thy meeting making-to I pleased am).

Sometimes the dative ending is omitted :—
Kāshir vā, come to Kashmir Cīlās ho, go to Cīlās

Occasionally the sense is "as far as" rather than simply "to":—

Kāshirē, as far as Kashmir. Cīlāsē, as far as Cīlās flyē, up to there.

(iii) time : hēnkāyē, in the morning : carūnū dēzē, on the fourth day.

phikū, afterwards, for the future : kēh bōshē, up to to-day.

(iv) purpose : hūlē nikhā, they went out for polo.

ton krōmē gown : he has gone on his own business.

ikō, for himself, yourself, etc.

For the use of the dative after certain verbs see under Verb below.

Prepositional.—This case does not call for much comment. It is used after most prepositions, the genitive or locative being exceptional. In rapid speech the endings of the prep. case are often omitted, especially in the sing.

Locative.—Under this heading we may put the two endings denoting "in" and "upon," for they have no separate existence. They are not prepositions, though they may be constructed from bā, in, and kzhē, upon.

The loc. suffix -r, in, is found in both sing. and plur. and means:—

(i) literally, "in" of place : ki diēhē, in that place.

(ii) less literally, more metaphorically, mentally, etc.

ghimūyōr, in chains hōshē, in his senses

arūnāhē, in intention or wish (my, your senses, etc.)

āni hēkhē, in this condition hēr, in heart (my, his, your heart, etc.)

mēti komor, in good works

(iii) in expressions of time : kō hārtē, in what year ?

kiēk ūmēr, at what age ?

(iv) language : ūrdū, in Urdu

Shūr, in the Shūn language

Bolō basēr, in the Cīlās language

(v) instead of "on" : pāt pāzār hānārē, put slices on his

put rings on his finger

(vi) instead of I Ac. mōr mānōk, agree to some one's word, obey him.

The 1st. suffix -zī, on, both singular and plural.

(3) *Shimālā mēvōzēh* upon the table: generally with *zāh*, as, *mēvōzēh zāh*, upon the table.

(iv) *more metaphorical*

re-ēzh jurm vōlēh or *thōlēh*, impose a burden on him.

anū mānuzēzh *iz bārek nūh*, I have no faith in this man.

mēzh khāzō hān, I have faith.

phlēzh bīh, she is on clothes. (The reference is to menstruation.)

(v) for "at" or "in"

sāvēzh, at the bridge

hēvēzh, at or in the village

(vi) with 1st and 2nd pers. pronouns for -r

māzh, in me

tūzh, in thee

ā-ēzh, in us

ā-shōzh, in you

(v) to express time

anū hēvēzh, in this year.

Second Accusative.—This case is used after verbs of striking or giving a blow of any description—with first, foot, stick, knife, etc. See under Verbs. It greatly resembles the prepositional. The two cases are the same in the plural of nouns and of 3rd. pers. pronouns, but not of 1st and 2nd. pers. pronouns. In the sing. the 2nd. acc. ending is often more emphatic and distinct than the other and it is safer to make a distinction between them.

The 1st. acc. is never used after verbs of striking. The invariable case is, 2nd. acc. whether after a simple verb to strike or after a verb compounded of a noun and a verb, such as "give a knife," i.e. *stab*. The commonest case after other trans. verbs is the 1st. acc. The verb to kill takes a 1st. acc., not, like verbs of striking, a 2nd. acc.

Agent Case.—This case is used with every part of the active voice of trans. verbs. The usage thus differs from Urdu and Hindi in which the agent is used only with the past tenses of trans. verbs, and from Panjabi in which it is used with the infn. of all verbs and the past tenses of trans. verbs. In Sinā it is used even with the active participle, which in trans. verbs is really passive. For further details see under verbs below.

In Gilgiti Sinā there is only one agent case. In Cilāsi and Yāghstāni there are two, one for past tenses and the other for other tenses, though they are sometimes confused. In Gūrēsi there are two, which are generally kept quite distinct

For the purposes of inflection two or three closely connected words are sometimes considered a single noun: e.g. *Khūdā-e-Pāk*, God Holy, or simply God. Such combinations take the suffixes at the end, as *Khādāe Pākā tēgh*, God said. The suffix -k also bears the endings, as *mūlā-kēt thōgh*, a man did. (See end of Syntax—the suffix -k.)

Nouns are frequently used as adjectives and hence even as adverbs, so much so that abstract nouns which end in -ar, are given by Biddulph as adverbs. A list of the commonest will be found in the Appendix on the Low Tone, for all of them are pronounced with that tone. They are feminine abstract nouns, but like other nouns, may sometimes be used in a manner that seems to us adverbial. These nouns are formed from adjectives. When the adj. ends in -ū, the abstract noun omits the -ū and adds -var; when the adj. ends in a consonant the noun adds -ar. Exceptions to this rule are rare.

Note of expressing noun of agency or possession (Hindi and Urdu -vāla, Panjabi -vālā).—While the idea of agency is well developed in the verb, the noun is poorly furnished. The following will give an idea of how the conception is expressed.

(i) When the thing possessed is part of the body or mind of the person, the pres. verb subst. is used agreeing in gender and number with the subject.

ek jānī hānū mūghā hānū; Urdu, *ek jānīh-vāla, ādmī hāi*; he is a one-eyed man.

dhā' hānū sīb hānū; Urdu, *dhā' hāi-vāla Sāhib hāi*; he is a bearded gentleman.

dhā' hānū sājī hānū; Urdu, *dhā' hāi-vāla Sājīb hāi*; they are bearded gentlemen.

shēe jakūr hānū mūghā hānū; Urdu, *sūfēd bāl-vāla-ādmī hāi*; he is a white-haired man.

shēe jakūr hānī cāi hānī; Urdu, *sūfēd bāl-vālī aurāt hāi*; she is a white-haired woman.

(ii) Another method is to use *zāi*, with

mās cār cārko sājī pashūgas; I saw one (a cartilage, etc.) with four wheels.

du cārko sājī nē pashūgas, I did not see a two-wheeled one. Here the Urdu would be *mai ne cār pashūge-vālī dekhi, dō pashūge-vālī nāhi dekhi*.

(iii) Frequently, however, an effort is made to avoid the construction—and this after all is the usual method in European languages.

shūpki dabūn, the owner of the horse: Urdu, *ghōre-vāla* (also *ghōre kā mālīk*).

danīkdār, a rich man: Urdu, *daulāt-vāla*, *daulātmīdār*.

When the agent is verbal, as doer, walker, sender, worker the regular verbal construction is employed as explained below

THE PRONOUN.

Indefinite and relative pronouns. There are no regular pronouns of these types, but the interrogative pron. is commonly used in their place. In the case of the indef. pron. this occurs usually in negative and subordinate clauses.

Examples —

Interrog. as indef. kō, who?

kō nūsh, there was no one; there were no people.

mūtū kō, someone else.

kos knū kpm thīgū to, if anyone does this work.

jēk, what

jēga nūsh, nothing at all

mūtū jēk, something else

hār jēk, everything

jēk shaitāni thīgū to, if they do any devilry

Interrog. as relative

kos thiki būi daulik nkyegūn : (the man) who lost all thy wealth.

mūtū jēk daulat hknīk : whatever wealth there may be of mine.

kēkēk, how much or many?

kēkēk hknī to, whatever amount there may.

kēkēk may also mean very many, thus,

kēkēk rupā jūrmanā thēgū : he imposed a fine of how many rupees, i.e. I do not know how many, a great many.

There is still another way of expressing the relative, viz. by means of the demonstr. pron.

ō mūghā vktūs ō : that man had come that : i.e. the man who had come.

mūghā vktū ō mūghā : before came that man : i.e. the man who came before.

zkhmi būi ō ghūdārē : wounded been that boy-to : i.e. to the boy who was wounded.

rghlū ō slū : kept that dog, i.e. the dog which was kept (as a pet).

kvā, so much or many, is used in the locative, kvāk, meaning "in the mean time." This is almost exactly the Hindi time mē.

kl, self, selves, in all persons and both genders and numbers, is always declined as a plural : dat. kōi, prep. kō, kō, etc. It is used in all cases except the genit. It is interesting to compare it with the Urdu usage.

me kī utzham : Urdu, mai khud jāūg : I shall go myself.

ros loing zā paghī'gū : Urdu, use khun bhāi dēkhā : he saw his brother.

We may consider loing as the genit. of kki.

kōi : Urdu, khne vāste : for my, him, her, -itself, our, you, -them-selves.

kko māzhā : Urdu, khne mē, fphs mē : among themselves, ourselves, yourselves.

First and 2nd pers. pronouns may be used in the genit. instead of loing.

thki hkt pāl' or tom hlt pāl', stretch out your hand.

kki also has an emphatic sense

ē dighār kki, in this very place.

tēn kki, absolutely now, at this very moment.

ge kki, exactly three : also sometimes all the three.

THE ADJECTIVE.

Adjectives in -i are declined and agree with their nouns in gender and number but not in case. (Others are not declined except when used and treated as nouns.)

knū kshpāi, of this horse.

kni hāmki, of this mare.

ro mīstū mūshāki goi, the house of that good man.

zkhmi būi mūghāi dē, give it to the wounded man.

ō cūnū goār, in that small house.

As has been stated before the genitive in Gūgiti is not an adjective.

knīkī hāmki or kshpāi, of his mare or horse.

kaii (kei) mīstū mānūzō sa, what good man's sister?

Comparison—There are no forms for the comparative and superlative. These are expressed by means of the preposition jo, zho, from, than.

oūnū, small : ma jo cūnū, smaller than I.

būi jo cūnū, smaller than all, smallest.

Not a few words may be used as both nouns and adjectives as ghēl, quarrel, and adj. quarrelling.

kāi, fight, and adj. fighting.

Nearly all adj. may be used as adverbs. In this case they follow the subject of the verb, and not infrequently the object also, whereas when they are attributive they precede the subject. See under adverbs.

ō ghūdārē kpm mīstū thki, that boy works well.

Some adj. are practically prepositions.

mā pātūik hknū, it is like or equal to me.

ēno sknār hknī, she is equal to them.

Universal Adjectives.—Cardinal numbers do not change when used as adjectives with nouns when, however, they stand by themselves, as nouns, they are declined. Their declension is given in the appendix. When a number is compounded of two or three words only the last is inflected.

It ga sor, thirty-six; genit. of ga sor'no.

Ordinals after the first p'mō'ko, are formed by adding -mō'ko to the cardinal; fem. mō'ni; plur. mō'ni, fem. mō'ni, (the vowel of the nom. sing. being changed throughout. Numerals composed of two or more words add mō'no only to the last.

oē'yo, three score, sixty: gabyomō'no, sixtieth.

di'yo ga ge, forty-three: di'yo ga gemo'no, forty-third.

THE VERB.

Voices.—The idea of voice is somewhat different from that current in English, but we may say that there are two voices, one transitive or causal, and the other intransitive, middle or passive. There may also be a double, causal, a causal of a trans. verb. It is difficult to state how far the conception of a true passive is found in the language. There are verbs which at first sight we should regard as pure passive, but when we turn to other north Indian languages we find that the same idea is expressed by an intrans. verb. Again we have bahō'ki, to play an instrument, along side of bahō'ki, to be played. Where obviously the second word is intrans. not passive. Cf. Hindi, be'ana and bajā. Similarly we have pazhō'ki, cook, and paqō'ki, becooked, ripen. We notice too that sometimes intrans. verbs have two forms, one the ordinary intrans. and one which is passive in form (if there is such a thing as a true passive): thus.

phirō'ki, phirizhō'ki, return, go back.

tarō'ki, tarizhō'ki, go across.

phayō'ki, phayzhō'ki, burst, tear, i.e. to be hurt or torn.

This interchanging of forms suggests that in the Śinā mind the two ideas are closely allied. Even in the case of words like śidrzhō'ki, zamizhō'ki, which apparently mean to be beaten (from śidō'ki, zamō'ki) one has to ask oneself whether the true concept of a passive is present to the mind, or whether the idea is not rather to "get beaten." Cf. the Hindi. Urdu and Panjabi "eat a beating," i.e. get beaten. I think the idea in the two verbs just mentioned is the latter. The English form of expression "I was beaten by him," would not be possible in Śinā. Similarly in Panjabi we should hear "maī olde kolō mār khādhī," I ate a beating from him.

We therefore have really the two conceptions of trans. and intrans. the former being the causal of the latter, while often the trans. verb itself has a causal, three verbs in all. A list of the component pairs has been given in the Appendix. A number of verbs which we regard as trans. are treated by the Śinās as intrans. The most important have been conjugated above in the Appendix. When there are three verbs related to one another as intrans. trans. and causal, the first two are not distinguishable from each other in form (unless the intrans. happens to have a root ending in -zh) except that the first will have past tenses of the intrans. type, but the third adds -ar to the root, so that the root always ends in -ar. The rule therefore is:—

An intrans. verb has for causal either (i) a verb whose root is not distinguishable in form as trans., in which case there will always be a second causal formed from this by adding -ar to the root, or (ii) a causal formed from the intrans. by adding -ar, in which case there will be no second causal.

A trans. verb forms its causal by adding -ar to the root.

The signification of causers.

(i) The literal meaning. The causal of an intrans. verb means to cause the previous subject to be or do something, while the causal of a trans. means to cause the previous object to be done. Thus

Intrans. mūcō'ki, escape
causal mūzhō'ki, cause to escape

carō'ki, graze
causal carō'ki, cause to graze

khayō'ki, eat

Trans. khayarō'ki, cause (food) to be eaten

śidarō'ki, strike
causal to be struck

It will be noticed that khayarō'ki and śidarō'ki do not mean to cause a person to eat or strike.

(ii) The causal often takes on a new sense which makes it practically a new verb.

nīkhalō'ki, causal of nīkharō'ki, emerge, means not to cause to emerge, but simply "take out."

mūzhō'ki, causal of mūcō'ki, escape, means not "cause to escape" but "save."

bānarō'ki, causal of banō'ki, put clothes on to oneself, means not "cause someone to clothe himself" or "cause clothes to be put on," but merely "to clothe."

NOTES I.—The iden of trans. and intrans. is often rendered by means of *thoŭki*, make, and *holki*, become, along with an adjective.

Thus from *gak*, full, we have

gak, *holki*, become full *gak* *thoŭki*, to fill

11.—Causals in -*ar* have no direct passive or middle in -*izl*, hence from *gidarōŭki*, cause to be struck, we cannot form a passive *gidarizlōŭki*. This is different from Hindi, Urdu and Panjabi in which any causal verb may have a passive like any other trans. verb. In Sinā a trans. verb which is not a causal in -*ar*, may have a passive in -*izl*, as e.g. *gidizlōŭki*, to be struck, from *gidōŭki*, provided that there is not another intrans. already; if there is another already of another form, the -*izl* form is only occasionally found as an extra verb.

The case of subjects and objects of verbs.

(i) Subject. The subject of all intrans. verbs, including those regarded by us as trans. and by Sinā as intrans., is in the nom. case. See under Noun, Agent (Case). The subject of every trans. verb is in the agent case. This is carried so far that even participles often have an agent case before them. Further, a subject of an intrans. verb is often attracted into the agent case if a partic. or infin. of a trans. verb precedes.

Examples: *tiis* *lan*, seize thou *tesho* *lan*, seize ye
mās *dikyan*, I will burn *mās* *dikye* *gis*, I burn

Participles.

ōs *nē* *khōsh*, until he eats (lit. he not eating-til).
mā *mā* *tiis* *ni* *k* *dē*, my father-by having-been said give,
i.e. give me the thing ordered by my father.

reŭi *zās* *bōchū* *k* *dē*, his brother-by having-been asked give, i.e. give the thing asked for by his brother.

(For -*k* in these two sentences see end of Syntax—“*k* Suffix.”)

hās *lhi* *gum* *khayari* *gi* *gūi* *hān* *a*?, him-by thy corn having-been-caused-to-be-eaten of witnesses are-there?, i.e. are there witnesses of his having given your corn to be eaten?

In the case of Agent 11 there is sometimes hesitation. Normally we have such phrases as:—

mās *dikm* *hōn*, I am a giver, i.e. I will give it presently.

But a difference of meaning may arise, e.g. “he is a giver” may mean either “he will give” or “there is a giver.”

ros *dēyēk* *hknū*, he is a giver, he will give it.

ōkē *dēyēk* *hknū*, one will give it.
ōk or *ōkē* *lchayēk* *hknū*, there is one eater.

ōs *khānēk* *hknū*, there are three eaters.

If the numeral is put after the agent it is in the nominative.
khānēk *ge* *hknū*, there are three eaters.

dēyēk *ōk* *hknū*, there is one giver.

In ordinary usage the agent case is much commoner.

Attraction

bōs *khēt* *khūsh* *bōn*, we having-eaten shall be happy, we shall eat and be happy.

barīs *hūn* *thoŭki* *dūbēn*, the porters will be unable to lift.

(ii) Object: objects are governed by verbs in various cases; sometimes a preposition is necessary. A number of verbs govern two cases, one direct and one indirect, as “say a thing (1st ac.) to a person (dat.).”

(a) 1st Ac. which is the same in form as the nom. The great majority of verbs govern this case and when one is in doubt, one should employ it. The following call for special attention:—

pūrōŭki, *ūsōŭki*, *gak* *thoŭki*, all meaning “fill”: object vessel filled or substance with which filled: but if both mentioned the construction is

sūrayr *vki* *ūsōŭki* (etc.), fill water in the pot.

lak *doŭki*, divorce: where one would expect dat.

banōŭki, put on clothes: 1 ac. of “clothes.”

marōŭki, kill: not 2 ac. as with verbs of striking.

ekmarōŭki, divide: 1 ac. of “land,” “money,” etc.

yūvōŭki, win: 1 ac. of prize won.

kalyōŭki, consider, count: but dative when it means “abuse a person.”

(b) Dative:—

hō *thoŭki*, call

va *thoŭki*, call

mānēt *thoŭki*, beseech

mānēt *zāri* *thoŭki*, be-

seech

kon *doŭki*, listen

hūm *thoŭki*, com-

mand: *bāndēsh*

thoŭki, command

hizlōŭki, fear: also

with *jo*, from.

sāzā *thoŭki*, punish

diā *thoŭki*, treat medically

blēn *thoŭki*, treat medically

kalyōŭki, abuse (person), give

abuse to, but when meaning

“consider,” “count” takes

1 ac.

tohnēt *thoŭki*, accuse

tohnēt *sōŭki*, accuse

brīn *thoŭki*, fire at (with gun,

arrow, etc.)

māyva *thoŭki*, forbid

thoŭki, love

manāṭi thoṭki, rub
manāṭi thoṭki, kiss
manāṭi thoṭki, be
kind to
manāṭi thoṭki, advise

(c) Genitive :—
manāṭi, agree to
(person)
capi thoṭki, massage
(person)

Of these manāṭi, pārūzhōṭki and amuṣhōṭki, take the 1 ac. if the object is a thing; amuṣhōṭki sometimes takes the genit. even if the object is a thing.

(d) 2nd Ac. :—
sidoṭki, strike, beat
zamoṭki, strike, beat
hāt mūt theṭ
doṭki, give
hāt mūt theṭ, blow
sidoṭki, with
hāt mūt theṭ, fist
zamoṭki, hit a mark (of arrow, bullet, etc.)

(e) Two cases :—
dat. of pers., 1 ac. rei
zayōṭki, say, read
doṭki, give
paloṭki, hand
khoṭki, inquire (also
jo of pers.)
bīnarōṭki, clothe
khayarōṭki, give to, eat
piarōṭki, give to drink
siyarōṭki, teach
peṣharōṭki, show

siyarōṭki, teach may take 1 ac. of pers. if the subject taught is not mentioned; thus ma siyarē, teach me: māṭ Siṇī' bās aṣarē, teach me Siṇā.
palyōṭki, rub takes 1 ac. of ointment, etc., rubbed on, and dat. of pers.

(f) With preposition or locative :—

sāṭi, with
tashūṭki, annoy
jo, zho, from
bizhōṭki, fear : also dat.
-r, morēr manōṭki agree to a word, obey.

-zh
zhūkt thoṭki, touch
jūram viōṭki or
thōṭki, to fine
touch
See locative in -zh under Noun above.

THE PARTS OF THE VERB.

The Infinitive.—The infin. may be used as (i) an infin.; (ii) an adjs. (iv) or participle; (iv) a verbal noun, to express several different ideas.

The adjectival use is seen in the *bolki*, dish, a slippery place; *sāk bolki* dish, slippery place.

It is a participle in the following :—

āgēr tu khōṭ kōm thoṭki pashigis to, if she had seen (or were to see) you doing evil work.

When used as a noun the infin. is declined like a noun in the sing.

bolkvāi sāk bāb, the reason for being.
vayōṭkvāi khā bār, the news of his coming.
khōṭkvār, in eating, while eating.
mūt kār thoṭkvāi khōṭ, hānā.

tūki khoṭkvāi khān nūsh, it is not time for eating food.
khōṭki pōṭki bēchāmūs, I ask to eat and drink, I want food.

Sometimes the oblique ending is omitted.

khōṭki kārō, *siyōṭki kārō* for the sake of eating, learning.

aru būzhōṭki rāk nē thēgū, he did not wish to go in *caṭōṭki* *hādā* or *khāyāl*, the wish or intention to look. *thōṭki bādāl*, instead of doing.
dayōṭki tōm, a tree for burning.

In *phamāl doṭki tōm*, fruit giving tree, the infin. is an agent. It may mean "about to," as in :—

āṣh bālā khātām bolki sālī, māgār *phāt bālī* the polo was to end to-day, but was left over. The words *khātām bolki sālī*, correspond to the Urdu *khātām hōnevāli* thi: Panjābi *khātām hōn'āl*.

The infin. may also express purpose, duty, necessity, etc. See under these headings below.

Concessive.—This tense invariably ending in -ōṭ, -ōṭa is confined to the 3rd sing. and plur. It does not change for number. It is much used in prayers.

Khūdās tu bāhel thōṭn, God pardon you (i.e. your sins): also more generally *bayōṭ*, let, him, her, them sit *khōṭa*, let him, her, them eat.

PARTICIPLES.

Stative Partic.—In trans. verbs this is passive, e.g. *sīdītū*, in the state of having been beaten, or simply beaten. In intrans. verbs it is of course not passive: *bitū*, in the state of having been: e.g. *zākhamj bitū*, wounded.

This partic. with its preceding noun may be treated as a single concept and declined, as
 krom lhiṭ gāyish, after the work was done.
 gum khayaricī guāi, witnesses of the corn's having been given as food.

In *Ym dīgiti* and *Ym m'ū* the partic. has almost an active sense. The phrases do not mean "learning that has been known or read", but "a man who has known or read learning", i.e. an educated man. Cf. Hindi *pāṭhā* *likhā*, one who can read and write.

In the connection a distinction should be noted:—
sidū zho mūtū, I escaped after being beaten.
sidūki zho mūtū, I escaped from beating, i.e. I was not beaten.

The Partic. in -ōzhi is a kind of present partic. meaning "while doing a thing," its time being the same as that of the finite verb.

rōzhi ālu, he came crying.
khōzhi pōzhi buzhi, he will go eating and drinking.

The Partic. in -bā, -bēl, is not really a partic. It indicates a point of time:—

mō' bēl, gū' bēl, būzho' bēl, at the time of mixing, striking, going.

The Partic. in -sū means up to the time of a certain action. It is therefore future.

ma mīrōsū tki somū hknā, I am your friend till death.
ō nē wayōsū ma nē būzhi mū, I am not going till he comes: *hi*, I am not going till he does not come.
ō nē khōsū mks na khqm, till he eats I will not eat.

Sometimes the ending -sū is put in the dative case to indicate a point of time, as *asli bōsū bēl*, to-day being till-to, up to to-day.

Occasionally even another word is added as *migū nō bōsū bēl* (*hkn*), well not being till-to up-to, until he gets well.

Future.—The future is used for the pres. subj. and sometimes for the pres. ind. It is always the tense used in sentences like:—

shall I go, *būzhi ma ?* shall they go, *būzhi ma ?*
ma kni hākhār nūgh ki tki piō kalzhām, I am not in this condition that I may be considered thy son, I am not worthy to be called thy son.

Agent II.—The addition of the suffix -k to the future (slightly altered) makes the 2nd Agent.

nō būzho' mks dēngk hknū, do not fear I giver am, i.e. I will give you something (said to a beggar).
bēs dōngk hknū, we are givers, we will give.
mks dēngk hknū, I (em.) am a giver, I will give.

I consider this the same as the -k suffix so frequently heard in *Sinā*. It is the subject of special treatment further on. See the Suffix -k at the end of the Syntax.

When the noun is expressed the suffix -k may be omitted, as:—

Gūlnkrgēr bkyēn mūghē, the man living in Gulnarg.

Past Conditional.—The tense is used in the apodosis of conditional sentences (see Conditional Sentences below). It also expresses the idiomatic sense of the English might or could.

mks jēk tki msk ? what could I do ?
tū kārū ga iyēi chāf nē dēgano, mks tom yāro sēij *khūsham tūmāsk* : thou ever even to me a goat's kid not hast given that with my friends, I meriment might make.

Unitative Tenses.—The partic. *dās* is employed to express the idea of doubt, "perhaps," etc. It is not used as a separate word.

mī dās, he will doubtless be saying.
rēgūn dās, he will no doubt have said.

The Verb *thoiki*.

This is a suitable place to draw attention to the special uses of *thoiki*.

(i) The ordinary meaning of *to do*, *to make*.
jēk thēnē ? oim thēnē : what are they doing ? They are making a bagga.

(ii) With adj. and nouns to form verbs of all kinds.
oik thoiki, be silent
chūt thoiki, delay
nimāz thoiki, say
prayers
bhēn thoiki, treat
gk-thoiki, fill
medically
sālm thoiki, salute
lōkū thoiki, make haste
migū thoiki, to heal

(iii) Speak a language.

(iv) Cook (bread, etc.).

(v) Bear son or daughter.

(vi) To "say" with direct speech, always preceded by the words spoken

"*mki guāi kō nūgh*" *thēgū* : "I have no witnesses" he said.

thki bānne ro pash' g's, your mare saw him.
 thki bānne ro pash' g's to, if your mare had seen him.
 re ālyē āi, she came here. re ālyē āi to, when she comes
 there

See also conditional sentences below.
 A list of the principal adverbs has been given in the
 accidence.

Abstract nouns are made into adverbs by means of the pre-
 position *sāi*, with.

mēsharo sāi, with goodness, well.
 ārdm sāi, restfully, comfortably.

THE PREPOSITION.

Prepositions require little comment. Most of them govern
 the prepos. case, but a few take the genitive. A few examples
sāi, with.

(i) with abstract nouns to form adverbs: see under
 Adverb above.

(ii) *ō* to the place, to, to the tree.

(iii) *Dabūnki fāzā sāi*, by the grace of God.

kāci, near, to ma kkei hknū, it is near me
 ma kkei wā, come to me

gi, with (instrumental).
 āchū gi, with his own eyes.

rit gi olīm thā: make a hugra of brass.

bāi gi g'g'g' g's. I tied it with a rope

tūonk gi trūn thā, he will shoot with a gun.

du pkrā gi ēk pkrā thēgē, they made one stage out of
 two.

māshū krom gi ālūsū, I had come on good or proper or
 fortunate business.

jo, who, from.

The following uses are idiomatic:—

Time: go māzā jo, after three months: instead of *plukū*.

Comparison:

kukot jo khok, child, the worst clothes.
 biit jo jrti, oldest of all.

THE CONJUNCTION.

Conjunctions are very little used. Nearly all are taken
 directly from Urdu or Persian. A glance at the list will show
 this. Cf. *lekin*, *magār*, *waalekin*, but: *āgar*, if: *ki*, that.

THE SENTENCE AND ITS PARTS.

Repetition of Words.—The repetition of words does not
 indicate emphasis. It distributes the idea over a number of
 objects or over time or space

ēk ēk dkrīkū cōtē rino darēgū: he caused a dozen blows
 each to be given to them.

ma jo ykr ykr (or māgō māgō) yāit: walk in front of me,
 i.e. continue in that position.

bit bit rūpāe jūrmann tharēgū: he had them fined twenty
 rupees each.

hīlān hīlān thēgū: they kept on giving him medicine.

A somewhat different idea—that of semi-jocular reference
 to something familiar is found in
tiki miki, bread, food, for simple *tiki*.

Interrogative Sentences.—If words such as where, when, how,
 how much, how many, why, etc., which in themselves imply a
 question occur in a sentence, no other interrogative word is
 necessary to make an idiomatic interrogative sentence. When
 no such word occurs, the suffix *-a* is added to the last word of
 the sentence, generally a verb, to make it interrogative.

ō thki māliq hknū a? is that your father?

mki a? mine? did you say mine?

gāls hūlū, he became ill. gāls hūlū a, did he become ill?

māe jēga nē kīgīs. Yūs a? I obtained nothing. And
 you?

When there are alternative questions, the suffix *-a* is added
 only to the first.

kui nli hknū a yā ālūgūl hknū? is the country green or
 dried up?

tshūi kuyāi āum māiū hknū a. kthkū hknū? is the land
 of your village good or bad?

Direct Speech.—Indirect speech is hardly used at all. There
 is a strong preference for direct narration. A quotation is
 often indicated by the conj. *phitō*, of *thokki*, which is placed
 after the quotation. Other parts of *thokki* may be used, but
 always after the words quoted. *rayōlki*, say, on the other hand
 is placed before the words quoted, and the same holds of other
 words which may introduce a quotation.

hkhaytē thē kī' kāt komn jo kō rōghn "give advice that
 "keep yourselves from such deeds."

mki adkē hknū āpūk bāt jōki thēn: my wish is "make
 the load a little lighter," I wish you to make my load
 lighter.

“thān inām dīgon” *śaṣaṇi dīhēt buzha* “thāt the saṁhib
has given an order saying, ‘go to a certain place,’ told
them to go to a certain place.”

“thān ‘vāṭānān’ thān ‘thān’ ghapigvān: to the saṁhib
saying ‘we have arrived’ we sent word, was sent word
of our arrival.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān thān gum khaṇṇān guāṭ hānā” thān ‘thān’ ghapigvān:
saying ‘are there witnesses of your corn’s having been
fed,’ (to the horses) he asked; he asked whether there
were witnesses, etc.

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will
praise you to the raja,’ I will tell the raja that I am
much pleased with you.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will
praise you to the raja,’ I will tell the raja that I am
much pleased with you.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will
praise you to the raja,’ I will tell the raja that I am
much pleased with you.”

The last sentence shows how far they will go to preserve
the thought of direct speech. The men had said to themselves
“we are independent,” and we mean to do as we like,” hence
their getting into trouble.

Conditional Clauses.—A language which always employs
direct speech cannot enter into such refinements of conditional
clauses as we have in English. Yet a considerable variety is
possible as will be seen from the following sentences.

(1) Protasis and apodosis both present time: the same in
Sinhā. (The future often has a present signification.)

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

The same sense with plural verbs is expressed as follows:—
“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

(2) Time of protasis and apodosis future: in Sinhā protasis
past tense with *la*, apodosis future.

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

Sometimes one would more naturally translate by “when”
than by “if” but the idea is the same.

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

A word expressing time may be used:—
“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

(3) Unfulfilled condition of past time: also contingent con-
dition (if it were to, etc.) in future time: Sinhā protasis
pluperfect, apodosis past conditional or imperfect.

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

This may mean, also: if your mother were to see you, she
would be very very angry: the idea is that in either case the
condition has so far not been fulfilled.

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

“thān ‘thān kēṭ vāṭān’ thān ‘thān’ ghapigvān: saying ‘I will take
the horses to the pound,’ I seized them. I seized the
horses with the intention of taking them to the pound.”

ōs kḡṭr biṭen kḡēgūs to, shay'h'e nē mīrīśak : if he had eaten the medicine, perhaps he would not have died. (kḡṭr) kō ālas to pḡśa lāyēśak : if any people had come they would have received pice.

The protasis may be rendered emphatic by the insertion of *ga*, thus either (kḡṭr) kō ga ālas or (kḡṭr) kō ālas to ga, if any people whatsoever had come.

The construction is regular throughout the plural.

ma ālūs to, if I had come
tu ālūs to, if thou hadst come
ō ālūs to, if he had come
 and so on. The word *āḡṭr*, if, is unnecessary, the particle *to* gives the needed sense of condition.

A conditional sentence may sometimes be reversed, thus :—
lūs cūk *ne thya* to, *nn kḡśa* bqm : if you do not keep quiet, I shall be angry. This may be expressed :—
cūk *lē*, *nē* to *kḡśa* bqm : keep quiet or I shall be angry.

See also particle *to* under Adverb.

Temporal Clauses.—Some temporal clauses are not distinguishable in Sinā from conditional clauses : see examples under Conditional Sentence.

The tense sometimes changes without change in meaning. *rē līn* *tharēḡ* to, *qakōn* to *kāṭṭ'*, *resḡ* *nē* *kḡbuz* *būlūs* : when they lifted up the raḡn. when they looked (lit. look), his breath had been seized (by God), i.e. he was dead.

Time may be expressed by the infinitive and participles. *nīmāz* *thokkyōt* *kḡen*, the time for praying.
nīmāz *thokkyōt*, in praying, at the time of praying.
nīmāz *thōbēl*, at the time of praying.
nīmāz *thōzlu*, while praying.
nīmāz *thōstū*, up to the time of praying.
mās *tiki* *kūbēl* *ō* *vātū*, while I was eating food he came.
 For *kḡōbēl* we might have *kḡokkyōt*.
tu vāyōbēl or *tu vāyokkyōt*, while you are (or were or will be) coming.

See other examples under Infinitive and participles.

To be Advisable, Proper, Right, to be one's Duty.—These ideas are expressed as follows :—

(i) *avāzḡbōki*, to be right, proper, with infinitive and dative of subject.
lḡmēḡ nīmāz, *kāzā* *nē* *thēṭ*, *thōki* *avāzḡbōt* : always

prayer, omission not having-made, to-do is proper : one should always say one's prayers without missing. *tūt* *ge* *gōḡi* *ḡōki* *avāzḡbōt* : it is advisable for you to make three houses.

Duty in the past.—*Past Conditional.*

resḡ *kḡyē* *nē* *thōki* *avāzḡbōt* : he should not have acted thus.

ḡk *ḡōḡak* *dḡn*, *ge* *gōḡi* *ḡōki* *avāzḡbōt* : you have made one house, you should have made three.

(ii) *lāzīm*, right : *māstū*, good : both with infinitive. *kḡḡḡani* *thōki* *lāzīm* *kḡi* : it was right to rejoice. *kḡḡōt* *kḡm* *thōki* *māstū* *nūḡl* : it is not right to do evil.

(iii) for required, needed, *avāzḡbōt* or *ḡkḡāt*, required, may be used
kḡḡōk *barḡḡ* *avāzḡbōn* or *ḡkḡāt* *hānē* : how many porters are required ?

Necessity.—This may be rendered as above—advisable, right, etc., or by the infinitive with *bōki*, become, or with the verb substantive.

bḡkḡḡ *thōki* *bōt* : you must forgive.

vāyōki *bōt*, it is (or will be) necessary to come.

The infinitive with the verb substantive, generally expresses mere contingency rather than necessity.

būlā *kḡkḡm* *bōki* *kḡi*, *phḡt* *būl* : polo was to have been finished to-day, but it was left over.

Know how to.

sūyōki, know, or *ḡkḡōki*, know, with infinitive.

anū *kḡm* *thōki* *ḡkḡēmūs* : I know how to do this work.

lḡbōki *sū* *yēmūs* : I know how to write.

Wish, Desire, Intention.—These are rendered chiefly by Urdu words, and it should be noted that the meanings are not clearly distinguished.

ḡhāḡōki *kḡkḡāl* *nē* *thēmūs* : I do not wish to send. *ros* *com* *pūḡ* *paḡḡōki* *kḡkḡāl* *thēn* : he wishes to see his son.

kḡv *būzḡōki* *ḡkḡnē* *thēḡū* : he would not go in.

com *ḡḡḡ* *ḡḡk* *thōki* *kḡmānēr* *ḡu* : to fill his stomach was in his wish : he wished to fill his stomach.

mās *trāḡn* *ḡkḡōki* *ṭāḡa* *thēmūs* : I wish to see the headman.

vātḡi *kā* *dḡi* : water to desire fell : he wished to drink.

āṭh, dāṭh.

thōlki thōlki bāṭhāṭhāṭh I demand to eat and drink. I want something to eat and drink.

Up ask a question is khajōlki followed by direct speech. "Kōṅto āṭh, thāṭ khojōṅ gū : he asked saying : whence came you ?"

Regin

śeṭhōlki (intrans.) or lamōlki (trans.) with infn. tom hiēr rayōlki lamī gū : own heart-in to-say he-seized : he began to say in his heart.

tom zāṭ khāṭar dōlki sāṭh : he began to stab his brother. khūrū thōlki is also used, but is not common. parhōlki (shūrū thēḡel) : they had begun to look.

Purpose.—Purpose is expressed chiefly by means of the prep. *kāyo*, for the sake of, which takes the prepos. case : frequently it is used with the nomin. case, the ending of the prepos. being omitted.

śakōlki or śakōlki vāṭhōṅgā : I went to look.

āḡvār borōṅ tharōlki kāyo āṭh : he came to put rings on his finger.

kāyo is often omitted with the infn. The above sentence may be rendered as follows, the simple noun, of the infn. being used.

śakōlki gās āḡvār borōṅ tharōlki āṭh.

ma Bōṭh bas śeṭhōlki (kāyo) Kashir vāṭh : I came to Kashmir to learn Gilast (lit. the language of the Gilaṭis).

In longer clauses the construction is "for this reason, that" *hēlmay or might do so and so.*

śakōṭ kāyo mās resōṭ tiki khayarēḡās, ūvāṭh nē mīrāṭh : for this purpose I gave him food that he might not die of hunger.

The same sentence altered to *tiki khayarēmās, ūvāṭh nē mīrāṭh*, means—I am giving him food that he may not die of hunger.

Ability, Unability.—To be able is *bolki*, which also means to become able to be unable, *dūbōlki*.

bolki fut. bom : past būlās or bigās : with infn. dūbōlki, fut. dūbom : past dūbālās : with infn.

The existence of a word meaning to be unable is worthy of notice. The subject of both verbs should naturally be in the nomin. case, as they are both intrans. In practice, however, if the verb about which ability or inability is predicated is trans., the subject is attracted into the agent case.

ma beyōṭi dūbomās, I am unable to eat. mas beyōṭi dūbomās, I am unable to plough.

Consequence, Habit.—There is no ordinary way of expressing the idea of keeping on doing a thing. If a definite habit is spoken of, the word *āṭh* is habit, may be employed, as *thōlki āṭh*, the habit of drinking.

Sometimes one hears

*khōzhē bēḡās, I kept on eating : lit. I sat while eating, but in every day speech no attempt is made to express the conception underlying the Hindi *mar khāta rēhā*, *mar khāyā karta thā* : I continued eating, I used to eat.*

Compound Verbs.—Many verbal ideas which in English would be expressed by one word require two words in Sinā—a verb and a noun or a verb and an adjective. This is a common feature of Urdu, Hindi and Panjabi, in Kashmiri it is much less common.

The verbs most commonly used are *thōlki* make (or the usual form *tharōlki*), *bolki*, become and *dōlki*, give. Others are not uncommon, such as *polki*, fall; *parōlki*, cause to fall; *dizhōlki*, fall; *hārōlki*, take away; *vayōlki*, come; *būzhōlki*, &c. etc. It is hard to draw the line and decide when the idea is one which would have naturally been expressed in one word, and when we should have expected two words.

Examples

<i>chak thōlki</i> , to hammer	<i>chau thōlki</i> , milk
<i>chik thōlki</i> , be silent	<i>hūn thōlki</i> , lift
<i>chēṭ bolki</i> , crack (intrans.)	<i>chēṭ polki</i> , crack (intrans.)
<i>chēṭ būzhōlki</i> , crack (trans.)	<i>chēṭ hārōlki</i> , crack (trans.)
<i>chēṭk bolki</i> , stand	<i>chēṭ parōlki</i> , crack (trans.)
<i>chēṭk tharōlki</i> , stand upright	<i>nāṭe dōlki</i> , dance
<i>gās dōlki</i> , sing	<i>gāl dōlki</i> , lie down
<i>gūṭ dōlki</i> , take	<i>ūḡi gōlki</i> , bolt (door, etc.)
	<i>ūḡi dōlki</i> , bolt (door, etc.)

As has been explained elsewhere *bolki* and *chōlki* often correlative words being used with the same nouns or adjectives to form intrans. and trans. respectively : e.g.

hūn bolki, stand
bolki, cling
hūn thōlki, lift
hāṭh thōlki, join

Sometimes there are two forms of expression, a single verb and a compound verb, both being correct.

krāp thōlki, fold
māṭhōlki, mix
lās thōlki, lick
sālūtōlki, fold
māṭhōlki, mix
lās thōlki, lick

The suffix -k.—This suffix is one of the most marked features of SinĀ. It is appended to :—

- (i) singular of nouns, pronouns and adjectives, both masc. and fem.
- (ii) sing. of the stative partic. masc. and fem.
- (iii) 3rd sing. masc. and fem. of the verb subst.
- (iv) 3rd sing. masc. and fem. of the past tense of intrans. verbs.

- (v) the infin. to form Agent I.
- (vi) the whole of the future to form Agent II.

I cannot be quite sure whether the *k* mentioned in (v) and (vi) as occurring in the two Agents is this suffix or not. It would be interesting to know if there are other cases of its occurrence, if, for example, it is found with plurals, or if other parts of the verb are used with it.

I confess I am puzzled about its real significance. In the hope that someone may be able to give assistance in the fuller explanation of the phenomenon, I give here the ideas which have suggested themselves to me as partial explanations, and give a list of typical examples.

Possible Explanations: These appear to apply to some of the cases, but no explanation applies to all.

- (1) To single out a noun, like the Persian *-e* in *shākhse*, a man.

Against this is the fact that it is regularly used in addition to the numeral *ek*, one.

- (2) To express the idea of "just," as in "just a little." In this connection one should remember the Panjabi *-k* or *ki*, meaning "about," "just": as *zkrā ki*, just a little: *kaddā kī*, about what size? *kīnā kī*, about how much? with *kī*, about twenty.

- (3) With adjectives, pronouns and verbs to mean "a thing having the quality expressed by the word": thus

vkū, it came: *vkū-k*, the thing that came.

hknū, fem. *hknī*, is: *hknū-k*, *hknī-k*, the thing that is.

jēk, what (both interrog. and relative): *jēkēk*, something.

- (4) In a number of cases the suffix is no doubt meaningless, being used merely because of the gradual growth of a habit. The suffix, having a definite meaning in certain cases, may be thoughtlessly employed in places where it has no meaning. Similar misuse may be heard in English. Thus to take the word "just," mentioned above, it is possible to hear from certain people a sentence like the following:—Oh how I just wish that someone would just help me just to forget just everything about it!

Examples of the suffix -k.

- (I) Nouns.—One must not forget that a noun with the *-k* suffix is treated as a new noun and the endings are added to the suffix. Thus *mūshā*, man: *mūshā-kī*, of a man: *mūshā-k*, a man: *mūshā-kī*, of a man.

ek mūshā-k-ki, of one man, of a man.

ek dēzā-k, for one day.

mūshā-k-ek, to a man.

ek dūkanḍrā-k-ek, in a place.

ek gaugā-k-ek, from a shopkeeper.

jēga ygbātrā-k-ek, any-even trust not-is: I have no trust in him.

ek Cīnā-k-ek, a Chinese (agent case).

mū-kui lūk-k, me-to land a piece kind-

ness do: please give me a bit of land. See this sentence lower down.

- (II) Pronouns.

mū-k-ek, someone else did it.

tu kōk hknō? thou who art?

mū-kū jēkēk dōm: I thee-to something will give.

- (III) Adjectives.

āpū-k bārt lōkū thē: a-little loud light make: lighten the

land a little.

mū-k-ek thēt pnyē: good having-done mend: mend it

well.

mū-kui āpē-k mūrbāni thē: to-me land a-little kindness

do: please give me a little land. See this sentence above.

āpū-k chūt bēt yūf: a-little slow having-become walk:

walk a little slowly.

- (IV) Verbs.

mū-k-tomū taufik hknū-k lūt thēm: I own ability is (or

what may be) thee-to will-do: I will do whatever I can

for you.

tom rīk vkū-k thē: own wish came (what may come) do:

do whatever your wish may be.

mū-k jēk dāulāt hknū-k: my what wealth is: whatever

wealth I may have.

mū-k mālis rāfū-k dō: my father-by (agent case) said

give: Give me the thing that my father said.

thū-k zās lōch'ū-k kōjū hknū: thy brother-by asked

where is? where is the thing naked for by your brother?

Agent II is formed by adding -k to the infinitive. This may be the suffix.

śāśāṭ, strikes
śāśāṭ, all

śāśāṭ, strikes
śāśāṭ, all

Agent III is the future tense with -ā added. It is added to the whole tense. Not improbably it is the suffix under review.

Future māś hā' rān
tūś hā' rān
ros hā' rān, hā' rān

bās hā' rān
tāś hā' rān
rās hā' rān

Agent II, māś hā' rān māś hā' rān, I am a taker away, etc.
māś hā' rān māś hā' rān

tūś hā' rān māś hā' rān
ros hā' rān māś hā' rān

The agent case māś, tūś, ros, etc., is generally used throughout.

Words containing the Low Rising Tone.

A phonetic description of this tone will be found under the heading of Pronunciation. The phenomenon is extremely puzzling. I find myself unable to make out what the tone is due to. It does not appear to owe its origin to any mere collision of letters, for the same letters sometimes occur without it. Moreover the Conjunctive Participle, no matter whether it ends in -ā, -ai, or -ai, always has it. Again it is not confined to Sanskrit words on the one hand or non-Sanskrit on the other. Words taken over from Urdu sometimes have it; indeed Śinā speaking Urdu give the tone to some words. In Panjabi the matter is not so difficult. Words which in Sanskrit or other languages have an aspirate (other than an aspirated surd) before an accented vowel, receive when incorporated into Panjabi, the low-rising tone; when such an aspirate follows an accented vowel, it has the high-falling tone. A combination of these features results in the compound tone, and the absence of both leads to a level normal tone. Now all this is quite different from Sinā. I have thought it necessary to give a list of the principal low-toned words because hitherto the tone phenomenon in Sinā has not been discussed.

With reference to the following list two points may be noticed:—

- (i) The only rule of guidance as to the presence of the tone is that it is found in
- (a) the Conjunctive Participle of every verb;
- (b) every abstract noun ending in -ā or -ai.

(iii) The presence of the tone in one case of a noun or part of a verb does not imply a likelihood of its being found in any other. On the contrary if one part of a noun or verb has the tone other parts are generally without it.

The list contains 167 words with the tone. Conj. Participles have been omitted. They may be divided thus:—

(i) The ending -ā; -ai; -ai; viz. abstract nouns 20; other words 9.

(ii) The ending -i; -ai; 25; viz. nom. sing. fem. 14; nom. plur. masc. 4; other words 7. There are also a number of conj. partic. not given.

(iii) The ending -ai (-ai; -ai) or -ai; -ai; 24; viz. nom. plur. 13; 11; other words in -ai; -ai; -ai; 7; in -ai; -ai; 3. There are also a number of conj. partic. not given.

(iv) The ending -ū; -ū; 9.

(v) The ending -ā; 8.

(vi) The ending -ā; 7; also a number of conj. partic. not given.

(vii) The ending -on; -on; 4.

(viii) The infn. ending -ōk; 4.

(ix) The past ending -i; 3.

This accounts for 121 out of 167. The remainder are isolated words with diverse endings which cannot be brought under heads. Of the total only 11 are verbal (the conj. partic. being of course excluded). About half a dozen are adjectives and nearly all the rest are nouns.

The following Urdu and Panjabi words are pronounced with the tone. Doubtless there are many others. They are given here as pronounced, not in Urdu or Panjabi, but in Sinā.

pā'khaṭ, fan	gā'it, cow
śāśāṭ, star	śāśāṭ, line (surd r)
māśkīṭ, water carrier	ō'laṭ, fire-place.

It must be noted that most of these words are not used in Sinā.

List of the principal words in Sinā containing the low tone. The conjunctive participle of every verb has the tone. It is not necessary to give instances in the list. The following will suffice:—

nāyēt, having lost	timī't, having endured
khēt, having eaten	gēt, having gone
ūchācīt, having arrived	bēt, bāt, having sat
rāt, having said	bēt, having been.

Words with Low Tone.

abalyā'rt, f. nom. sing., slow-	onlyā'rt, f. nom. sing., brendish
agardewit, nom. pl. of kgar-	qēn, adj., slightly open or
amwalyā'rt, f. nom. sing., for-	apart
getfulness	chke'rt, adj., rough
aslmūt, nom. pl. of aslm, friend	chal't, m. nom. sing., kid
aslmūt, f. nom. sing., stable	che'it, f. nom. sing., key
aslmūt, f. nom. sing., sov-	chit, f. nom. sing., millet
ereign (coin)	cū'rt, f. nom. sing., spark
kzlu'rt, f. of next word	dkelbōnt, see dksibōnt
kzlu'rt, adj. from kzlu, this	dad't, f. nom. sing., grand-
year	mo'her
bafū'rt, nom. sing., wool	qā'rt, f. nom. sing., mouthful
bēldit, f. nom. sing., balcony	of liquid: cf. dā'rt, post
bēldit'rt, nom. pl. of last	dāt (būzlvōik), to crawl: cf.
word	dal, m. ashes
balest, small stone pot	dkmizhā'rt, f. nom. sing., ad-
bāndk'rt, nom. pl. of bānda,	verily
person	danūt, nom. sing. and pl.,
bāndō'rt, f. nom. sing., order,	immigrate
command	dk'nt, m. nom. sing., bow for
bānē'rt, nom. pl. of bānā, m.,	arrows
boundary	dē'it, nom. pl. of dar, m.,
bār't, m. nom. sing., load	door: cf. dē'it, boys
bārm'rt, f. nom. sing., pride,	dkār't, f. nom. sing., window
greatness	dkāibōnt, dksibōnt, adv. to
bast, f. nom. sing., hale, stags	the right
bast, m. nom. sing., lung: cf.	dk(h)t, f. nom. sing., daughter:
b(h)t, twenty: cf. b(h), seed	of dk(h), tiger
bire'it, nom. pl. of bīrga, f.,	dost(h)t, f. nom. sing.,
battle	friendship
bizōnt, f. nom. sing., rainbow	dū'it, nom. pl. of dūfūā,
bokshā'rt, nom. pl. of bokshā,	m., foot-rule
m. bundle	dūnt, m. nom. sing., smoke
būrgūt, f. nom. sing., mist,	dūnyā'rt, imperat. sing. of
cloud	dūnyā'rtōik, exchange
oñt, f. nom. sing., little bird	dūn, adv., just (as "just
qkāt, adj. prep., evident, op-	look")
posite to	fūsal-d'it, -k'it, nom. pl. of
qatē't, nom. pl. of next word	fūsal, m. decision
qatō't, m. nom. sing., lighted	gā'it, f. nom. sing., earthen
torch	pot: cf. gā'it, singing.
	gā't, f. nom. sing., wound
	gā'it, f. nom. sing., centipede
	gā'it, f. nom. sing., illness
	g(h)t, nom. sing., pñi

THE SENTENCE AND ITS PARTS.

gint'gās, past of gindōik,	khā'rt, f. nom. sing., knife
take	khā'zā'nt, nom. sing., Govern-
grē't, m. nom. sing., croco-	ment treasury
dile: cf. grē't, m. eclipse	khawit, nom. pl. of khq, m.,
grāyit, nom. pl. of above	conv.
gūāit, f. nom. sing., witness:	ko'it, adv., a short while
cf. gūā't, gen. sing., of a	ago
witness	kūn(h)t, adj., nineteen
gūdarūt, m. nom. sing.,	kūrt'it, nom. pl. of kūrā, m.,
plum	lot (as in drawing lots)
khāibōnt, f. nom. sing., snake,	leit, imperat. sing. of layōik,
khāngk'it, nom. pl. of hāngk,	obtain
m., attack	lāt, m. nom. sing., ruby
khūet, f. nom. sing., egg	lēt, adj., visible: cf. lei,
hār-kūt, see kāūt (hār, de-	blood
troch)	lkhā'rt, imperat. sing. of l-
lē't, f. nom. sing., breath	khōik, write
lit, f. nom. sing., life, soul:	loikyar't, f. nom. sing., swil-
cf. lit, boik, rise (of sun)	ness
loht'it, f. nom. sing., female	malit, m. nom. sing., butter-
paranour	milk
lit, f. nom. sing., louse: cf.	mānyō'rt, f. nom. sing., corn
lit, m., salutation	on foot
jūnūt, f. nom. sing., mosque:	magō't, nom. pl. of next word
cf. jūnūt, wife	magō't, m. nom. sing., voice
jūrmā'it, nom. pl. of jūr-	mānyā'rt, f. nom. sing.,
mānā, f., fine	beauty
jūgt, m. nom. sing., birch-bark	mā'ā'rt, f. nom. sing., good-
kāt, nom. pl. of kāwū, m.,	ness
bracelet	mūdāt, m. nom. sing., plain-
kāet'it, m., scratch	liff
kā'it, f. nom. sing., promise	mūkhānt, f. nom. sing., ve-
kā'it, f. nom. sing., promise	randah
kā'it, m. nom. sing., dark	mūlt, f. nom. sing., root
half of moon	mūn'rt, f. nom. sing., lun-
khāibōnt, adv. to the left	ger
khācā'rt, f. nom. sing., in-	pasōik, infin., to ripen, be
gratitude	cooked
khā'it, adj. f. nom. sing.,	pka'it, adj., fruitful (of tree)
false, falsehood	Pale't, f. nom. sing., Balistan
	pārdō't, gen. pl. of pārdā, m.,
	curtain
	pārkūt, fem. of next word
	pārkō't, adj., from pkr, last
	year
	plē't, nom. pl. of next word

yaṅṅ'adji, former, next
 zānā'si, nom. pl. of zānā, m.
 small brass pot
 zākaṅṅ'at, anfin, to pull
 zānā'si, f. nom. sing. touch
 of zānā, m. kidney

APPENDIX II.

WORDS CONTAINING "PALATAL" LETTERS.

The existence of two sets of so-called "palatal letters," both fricative and stops, where most languages have only one, is so marked a feature of Šinā that I have thought it advisable to append lists of words containing the letters in question. Many languages possess the fricatives śh and zh, and the stops c and j. Šinā has two varieties of each sound, one pronounced much further back in the mouth than the other. Those written in this work śh, c, zh, j, are pronounced nearer the front teeth than the corresponding English sounds, hence the śh has a marked hiss. The sounds represented by s, q, z, j (cerebral) are pronounced considerably further back than the corresponding Šinā forward letters, but not so far back as an Englishman trying to imitate them is liable to suppose.

The distinction is important. I have been told by a Gilgit Sht that a European saying ee for ee, three, would not be understood. In the case of another word he said "possibly an educated man would understand the word so pronounced, but no illiterate man would."

Many of the following words are derived from Sanskrit. It is interesting and profitable to compare them with their Sanskrit originals. I do not fully trust my power of recognising these words, but two Sanskrit scholars Mr. A. C. Woolner, Prof. of Sanskrit, Oriental College, Lahore and Mr. R. P. Dewhurst, I.C.S. (ret.), have carefully gone over every word, and they write that in general the cerebral letters correspond to an original s, tr, dr, sr, bhr, but that in some cases this rule has been departed from. Mr. Dewhurst has also gone over Appendix III. I am greatly indebted to these gentlemen.

The following points should be noted:—

- (1) The lists are not in any way exhaustive.
- (2) When a word has been given in its simplest form, the obvious derivatives are omitted. Thus Šinā is given, but the words Šinā, Šinā, Šinā, etc., are omitted. They will be found in the vocabulary.
- (3) Words taken over almost unchanged from Persian and Arabic are generally omitted, for practically all of them have the forward sounds. An exception to

pāṅṅ', m. nom. sing., turban.	shāṅṅ' willer (fem.) (adj), blind (fem.)
pāwōn', m. nom. sing., foot of bed	shāṅṅ' d. nom. sing., goodness
pāz' gā, pāz' d. nom. sing., word	shāṅṅ' d. nom. sing., boy
pāz' d. nom. sing., to cook (bread)	shāṅṅ' d. nom. sing., shova
phāṅṅ' (nom. sing.) and pl. apple-tree	shāṅṅ' d. nom. sing., friendship
phāṅṅ' d. nom. sing., wife of mother's brother	shāṅṅ' d. nom. sing., happiness
phāṅṅ' d. nom. pl. of next word	shāṅṅ' d. nom. sing., corner
phāṅṅ' m. nom. sing., tail	shāṅṅ' d. nom. sing., service
phāṅṅ' (h) m. nom. sing. and pl. feather	shāṅṅ' d. nom. sing., S. bag, Šinā
phāṅṅ' m. nom. sing., soul, mother plur. prapū without tone	shāṅṅ' d. nom. sing., head
rāṅṅ' m. nom. pl. of rā, m., rāja	shāṅṅ' d. nom. sing., needle
rāṅṅ' m. nom. sing., brass, copper	shāṅṅ' d. nom. sing., truth
roṅṅ' d. nom. sing., ill-ness	shāṅṅ' d. nom. sing., gold-smith
rōmā' m. nom. sing. and pl., tribe	shāṅṅ' d. nom. sing., wash: of
rozīnō' gen. pl. of rozīna, livelihood	shāṅṅ' d. nom. sing., swim
rūnā' f. nom. sing., mango	shāṅṅ' d. nom. pl. of tāmā
rūnā' nom. sing., silver	shāṅṅ' d. nom. sing., entertainment
sāṅṅ' m. nom. pl. of sāpā, m., male buffalo	shāṅṅ' d. nom. sing., past of timōlki, molar
sāpā' m. nom. sing., family	shāṅṅ' d. nom. sing., sharp-ness, brightness
sāpā' d. nom. sing., put to sleep	shāṅṅ' d. nom. sing., small
Sāzīnā' nom. sing., name of district	shāṅṅ' d. nom. sing., dust
shāṅṅ' m. nom. sing., wife's brother	shāṅṅ' d. nom. sing., deer
shāṅṅ' f. nom. sing., fever: of	shāṅṅ' d. nom. sing., height
shāṅṅ' m. nom. sing., stream	shāṅṅ' d. nom. sing., hunger
shāṅṅ' m. nom. sing., clean rice	shāṅṅ' d. nom. pl. of wāde, f., promise
shāṅṅ' d. nom. sing., strength	shāṅṅ' d. nom. sing., ford
shāṅṅ' f. nom. sing., soot: of	shāṅṅ' d. nom. sing., thirst
	shāṅṅ' d. nom. sing., madness
	shāṅṅ' d. nom. sing., of yāyōlki, walk, go

outstākī, anak
 cūnīk, outstākī,
 bosakul
 ānōi, inch
 gūōi, gratituous;
 unreasonabie
 kīnōk, how much I
 buak, mule
 kōi, near
 kōi, scissors
 kācōi, barlot

八 eight
 十五 fifteen
 十八 eighteen
 二十 twenty
 三十 thirty
 四十 forty
 五十 fifty
 六十 sixty
 七十 seventy
 八十 eighty
 九十 ninety
 一百 one hundred
 一千 one thousand
 一万 ten thousand
 一 million
 一 billion

[illegible]

kha-sa-² ingra-¹
 tūg
 kha-sa-² mi-¹ac
 kha-sa-² ba-¹
 kpa-tō-²oc, ook
 kka-ti-²sa, thia-¹gual-
 ŋon
 mē-²ch-¹ri, bee
 mē-² table
 mo-² shoemaker
 mu-²ō-¹ escape

ʃakar, wasp
 ʃuʃ, birch-bark
 ʃukʃiʃ, dark half of
 month
 ʃukʃiʃ, to
 brush
 ʃukʃiʃ, buzholki,
 crawl
 ʃukʃiʃ, suffix; mean-
 ing "character-
 ized by" "hav-
 ing"
 ʃukʃiʃ, line
 ʃasolki, lick
 ʃes, peaben
 ʃuʃ, to
 ʃukʃiʃ, join :—
 ʃukʃiʃ, cling
 ʃukʃiʃ, brick
 ʃuʃ, morning
 ʃuʃ, buffalo
 ʃuʃ, plum
 ʃuʃ, fly
 ʃuʃ, voice
 ʃuʃ, teacher
 ʃuʃ, inflated skin
 ʃuʃ, be mixed :
 see ʃuʃ, mabaru,
 mibruk
 ʃuʃ, good
 ʃuʃ, dropsy
 ʃuʃ, in front
 ʃuʃ, flat
 ʃuʃ, turban

szibni, head of bed
sziv, cone. (fig. pine),
sziv, (of corn, etc.)
szok, attach
szok, slack (rope,
etc.)
szolp, small branch
szomok, be tied

kashatū,	kashatū,	(coin)
weak		
kashrapit,	sovereign	
nation, Jāt,	Jāt	
baśōlki,	ory (of	
animals),	talk	
non-sense		
bataktū,	stony	
boksha,	bundle	
bōshū,	oat	
caśū,	jug	
chūhū,	white silk	
gash,	quarrelling	
gash,	after	
hūshyār,	clever,	
awake		
ishkat,	blackberry	
Kashūt,	Kashmir	
kashū,	onion	
khyāshi,	stony	
khūhani,	khūshi,	
joy		
khūshū,	without	
hands or feet		
sh,	shame	
khveshī,	broom	
ishōlki,	hide one-	
self		
mūsharbā,	small	
metal pot		
maslki,	water-	
carrier		
minshār,	mixed :	
see mōshī-		

sofu, throat
 sū thōk, y., small
 sū thō, bushole,
 oraui
 sū rēk, white
 ybiatē
 tākēk, slippery
 tē, slipping
 IV words containing sh.

mūshā, man (homo)	shūwān, ground
mūshūlki, courage	shayū, perhaps
nūshōlki, be lost	shēi, foot
ūshī, air, wind	shēu, white
pashōlki, see	shuāt, goodness
pūshin, time, of	shūklū, cold
afternoon prayer	shieh, generous
prāhi, rib	shikar, tower
pūshū, boil (noun)	shūk, unesvened
shē, eyesight	shūl yōlki, ache
shāhā, squirrel	shūdātū, beloved
shāarī, sister's hus-	shūlōlki, soothe
band (n, short)	shūlōk, story (nar-
shānār, father-in-	riative)
law	
shūhā, doubt (noun);	shū, roomy
see sgk	shūmār, Saturday
shūhākar, spgar	shūpi, wrist
shūhū, n., arm	shō, good
shūhū, wolf	shōdū, monkey
shūhāl, fever	shom, spleen
shūhāl, hundred	shōn, alert, awake
shūhāma, lamp	shōnō, n., sound
shūhānāi, chain	shōnū, barren
shūhāpūs, thick quilt	shōbō, shoemaker
shūhār, wild goat	shū, dog
shūhār, kāl, next	shūglū, a thorn
year	bush
shārānū, n., fence	shūglū, friend
shūhārāwū, cold	shūgūri, pear
(food)	shūlōlki, grow old
shūrgū, dung	(moon, clothes)
shūhār, autumn	shūkar, Friday

śu ū n m a m o y o,	śhuśhōlki, become	śhuśhōlki, v. int.,
mouso	dry: śhūky, dry	śwell
śhūnūtē, wren	śhōt, mushroom	tōśhī, roof
śhūō, śhūdārt, boy	śhūti, corner	tūśhōlki, be full
śhūyērt, happy-	śhūvōlki, bud	(stomach)
śhūśha, glass	śhūvōlki, v. tr.,	tūśhār, very, much
	dry	

If *ords containing z* (sometimes interchanged with cerebral j).

azū, cloud	khāzū, itch: seo	zā, brother: zāśt,
hārtāi-i, etc., de-	khāzūlki	goshwiser
clension of hārtā	lizi, long rag	zabāśi, medicine
hērti, fine weather	mānuzi, man (vir)	zākalōlki, pull
bēont, rainbow	pezōlki, grind	zāst thōlki, pull
hāliz, turmeric	(corn, etc.)	zōk, same as jēk,
hālizi, yellow	phūlūz, cedar	cerebral j
hāzē, husband's	prīzy, flower	zīgū, long
aisler	ūzū, other	nūk zōl, nostril
jīz, ringworm	yōz, seed of Pinus	zūk, kidney
jōz, birch tree	Gerardiana	

If *ords containing ž* (frequent y interchanged with j).

avāžhōlki, be pro-	dkžhōlki, v. int.,	mūžhōlki, save, end
per, right	burn	mūžhū, mosque
āzlē, mother	dižh-, inflected	-ōžig, verbal
kžlē, upon: kžh-	form of di,	suffix, "while"
nū, upper	daughter	doing a thing
kžlōng, sūrangō	dižhōlki, fall	pāružhōlki, under-
(gūnū) bāžhōlki,	dūžhōlki, wash	stand
freeze	žžh, ova	pāžhōlki, cook
bāžh, interest on	hžhū, full (brother,	(bread)
money	etc.)	pāžhū, salt
hžhōlki, fear: b-	-žhōlki, etc., end-	ržžif, same as
žhūti, danger:	ing of many	rašt: pl. of rē,
bžhāti, danger-	passive and intr.	raja
ous, timorous	verbs	ržhōlki, be cooled
hžhōlki, go	kh a žh ō y k i, b o	śūžh, half of land
chžhōl, shade,	ichy: see khāzū	produce
śhadow	khōžhōlki, ask:	-žh, suffix, mean
chūžhōlki, be sep-	same as khōžhōlki	ing "on"
arated	kžhēgēro, adulter-	žhūmō, sisters'
ākhāzī, ki, etc.,		husband
pur. of data,	mžhū, among:	žhōimi, nettle
caul	mžhūng, middle	žhūkt, n., touch

If *ords containing cerebral j*.

jāg, grape	jēk, lying down: jīn, row (of trees,
jākūn, ass	see jēk, what?
jān thōlki, bite	men, etc.)

If *ords containing j* (often interchanged with ž).

oajsh, jug	jkwanār, tendon	foiū, chicken
ohyōlki, be sepa-	Achilles	fozi, birch tree
rated	jkzō, husband's	ju, sir
dhrijūn, dozen	sister	jūt, louse
jkgrā, quarrel	jīzi, ringworm	ju, gambling
jkē, people	jēk, what?	jūb, answer
jkūr, hair	jel, forest	jūan, young man,
jalōlki, sow	jelkhan, prison	woman
jknaū, wife	jī, sneeze	jūk, painful
j ā n i žh ō y k i, v.,	jīagilū, deceitful	jūk, wood
open mouth	jī, life	jū, apricot tree
jān, where?	jībēi, east: jīl	jū, consolation
jāngvāt, bird	boiki, rise (sun,	jūmākt, mosque
jkngl, forest	etc.)	jūn, red-billed
jkp thōlki, hide a	jīng, alive	jackdaw
thing	jīp, tongue	jūmān, n., fine
jarap, stocking	jō, from	jūst, birch bark
jkgrān, stumbling	jōiki, be born	jūt, short grass
jkō, orphan	jōn, snake	khōžhōlki, ask
jkū, old	jōrōji, apricot	rājt, etc., pl. of rē,
jāyo, whence?	jōthf, female parn-	raja, same as
jkī, goat's hair, fur	mout	ržhif

APPENDIX III.

THE CEREBRALS T, P, R, N

Great interest attaches to the cerebral letters in Sīnā. In Appendix II lists of words have been given containing the cerebrals q, qh, g, z, and cerebral j and the corresponding front letters c, ch, śh, žh, and j. The following list gives the principal words in which the commoner north Indian cerebrals t, d, f, n are found. Cerebral j does not occur in ordinary Sīnā, but I noticed an instance of it in the dative suffix in the Drāśi dialect.

An important question arises as to the origin of these cerebrals: do they occur exclusively in words derived from Sanskrit or are they found also in non-Sanskritic words? The following list as well as the lists in Appendix I will enable an answer to be given. It will be seen that a large number of them are not Sanskritic.

The percentage of words containing *h* is 2.7 in the total number of Sinit words in roughly 150 titles, is noticeably so high as in Persian, where, perhaps motivated off 90% of the words contain *h*, seems to when final is pronounced further forward than when medial or initial. Mr. Deyhurst I.C.S. has been so good as to go over the words in the following list. He points out that considerably less than half of them are Sanskritics. We may safely conclude that cerebral letters are an integral part of the language.

List of words containing the cerebral /d, r, n/.

chūṅṅ, small hole	catāl, axe
āchūṅṅ, hole	cāṭī, n., line
āgūt, thumb, big toe	cātū, dumb
amūṅṅ, past of amuṅṅōki,	chanōlki, sand
forget	chārī, udder
arōlki, roller, bring	chirizhō, shadow
āstā, eighteen	chot, hear
āg, float	chūtū, leave of absence
āḷ, bone	clān, day after to-morrow
bagbiar, leopard	clān, letter
bālugā, tomato, brinjal	clūt, bitter
bālī, nail	coorū, on fourth day (forward)
bāralik, box	cot, n., blow
bārār, greatness, pride	cūmētār, young woman
bāt, stone, of mākbāt, flint	cūnū, small
bātakāḷ, stony	cūrtū, spark
bāthā, avalanche of stones	cūrtū, n., sting
bathū, pebble	cūtī, cūtākā, boastful
bāthā, leather purse	dābā, dābī, box
bāṭū, wheel	dāghinū, dāghū, right (not left)
bēṭū, past of bayōlki, sit	dāfur, iron club
bīdār, circle, circular	dāk, thoṭki, hammer
bizhātī, danger, dangerous	dāk, post, letters
bizhātū, timid	dāk, mouthful of liquid
bōrū, fem., bare, big	dāk, lower back
brākukō, waterproof coat	dākbon, girdle
Botō, native of Gilās	daktār, doctor
būḷbōlki, sink	dāl, shield
cause to sink	dām, time (as in "four times")
būt, boot	dānō, native storehouse
būtū, all	dāpūt, pomegranate: dāpū,
cakōti, loin cloth	pomegranate tree
cākrātū, dirty	
carakūtū, four cornered	
cās, crack	

[illegible]

kūṭ, genit. kūṛā, wall	phāṭōi, butterfly
kūṭ, genit. kū ṛāi, thunder	phāṭōṛy, thick, coarse
kūṭo, knee	phāṭ, stone in ring
kūṭu, dent	phāṭik boṭki, take a puff
kaṭin, lantern	phāṭ, phūt, peel, rind
kāl, small hill	phāṭ-ōṭki, izlōṭki, break, be broken
kaṭik, brick	phāṭ, back
hiṭ, past of hēṭōṭki, hide oneself	phāṭ, soul, moth
loṭi, football: loṭy, ball of flour, ghi	phāṭ, obstinacy
hiṭāṭki, morning: derivatives hiṭ-ṭāi, hiṭāṭki, hiṭāṭkō, hiṭāṭkū : see vocabulary	phāṭōṭki, cook
hiṭāṭ, hareheaded	phāṭ-ōṭki, izlōṭki, hinder, be hindered
māṇ (in dōṭāi māṇ), Adam's apple	phāṭ-ōṭi, ill, -of-yart, illness
māṇy, hanger	phāṭ, manage
māṇy, hanger	phāṭōṭki, fold
māṇy, hanger	phāṭāi, bright (colour, light)
māṇy, hanger	phāṭ, male buffalo
māṇy, hanger	phāṭāṭkō, certificate
māṇy, hanger	phāṭāṭy, fence
māṇy, hanger	phāṭāṭi, beloved
māṇy, hanger	phāṭ, barren
māṇy, hanger	phāṭ, rhocemaker
māṇy, hanger	phāṭ, wren
māṇy, hanger	phāṭmāṇyō, mouse
māṇy, hanger	phāṭ, mulroom
māṇy, hanger	phāṭ, bud
māṇy, hanger	phāṭ, derivatives Sinā, Sināṭ, Sināṭkōṭ, Sināṭiṭ; see vocab.
māṇy, hanger	phāṭ, throat
māṇy, hanger	phāṭ, surruṭki, whistling
māṇy, hanger	phāṭ, blotting paper
māṇy, hanger	phāṭ, cigarette
māṇy, hanger	phāṭ, roṭā's wife
māṇy, hanger	phāṭ, dative suffix
māṇy, hanger	phāṭ, kick
māṇy, hanger	phāṭ, tie
māṇy, hanger	phāṭ, button
māṇy, hanger	phāṭ, spider
māṇy, hanger	phāṭ, flying fox, bat
māṇy, hanger	phāṭ, him
māṇy, hanger	phāṭ, slant
māṇy, hanger	phāṭ, stumble, fall
māṇy, hanger	phāṭ, light one horse trap
māṇy, hanger	phāṭ, covered trap, tongue
māṇy, hanger	phāṭ, piece

kaṭāṭ, foolish	tin, tin
kaṭāṭ, tennis	tin, sharp, bright: tinyāṭ, sharpness, brightness
kaṭāṭ, crooked	lōṭi, cork, handle of door
kaṭāṭ, fem. kaṭāṭi, carpenter	lōṭi, large unsmoothed bit of wood
kaṭāṭ, deceiver: kaṭāṭ, fraud	kaṭāṭ, fire (gun, arrow)
kaṭāṭ, bull	kaṭāṭ, dwarf
kaṭāṭ, barber	kaṭāṭ, annoy
kaṭāṭ, to sweep	kaṭāṭ, phalanx of finger and toe
kaṭāṭ, pass off (sunshine)	kaṭāṭ, navel
kaṭāṭ, fan	kaṭāṭ, small dish
kaṭāṭ, up to	kaṭāṭ, darkness
kaṭāṭ, push	kaṭāṭ, past of
kaṭāṭ, dull (of light, colour)	kaṭāṭ, filled
kaṭāṭ, turban	kaṭāṭ, lamb
kaṭāṭ, hill	kaṭāṭ, wild sheep, deer
kaṭāṭ, bent	kaṭāṭ, jabāṭi (cerebral j), medicine
kaṭāṭ, tickle, postage stamp	
kaṭāṭ, bread	

SUMMARY.

The above list contains 261 words excluding derivatives. Including these we have 290. We may say that roughly speaking 15% of Sinā words contain cerebral of this type, viz. ṭ, ḍ, ṛ, ṇ.

Turning to the individual letters we find that the occurrences of each of them in the list are as follows:—

In Primary words.	In Derivatives.	Total
ṭ	19	186
ṇ	8	52
ṛ	4	34
ḍ	1	33
273	32	305

This total is for letters and is necessarily higher than that for words given above. The number given for ṭ includes 19 words are pronounced with cerebral ṭ and not with dental ṭ, nor as in English with alveolar ṭ.

REMARKS.

Uj Sāb Bahādūr hō thāt
The Sahib Bahādūr having earned to be said the Wazir
t regū ki mharat bōdā khūnē bigē fāst bodh
to said that mharat many murders become, people very
mās bōlkyāi sabbā gē ān khūnē bhānā. Mās
intoxicated being of cause with these murders are doing. I
ei jagū-zh jūram viga, tūs tom jāyivē gint
those men upon fine placed, thou own levies having taken
Qlās (bo āly-o) Sāb Bahādūr tū-t k-fāli ga
Qlās (to) go, there from the Sahib Bahādūr thee-to fines and
kartūhē (dāi) gint gē t Thūnē-r bēi.
cartridges will give; having taken, having gone Thūn-in sit.
Kos jāk dhātāni thigē to eino-t sazā ga
any one who any devilry did if, them-to punishment and
jūram thēt ma kōcī qān. Bās vāzirsā ānē hūkam
fine having done me beside send. Enough, the Wazir this order
pārūzhīt Sāi jo lēvivā valērgū;
having heard Sāi from levies caused to be brought; having
eino-t nksikt thīgū ki sabbā hūkam
caused to be brought them to advice made that Sahib order
thīgūn "a fānū dīghē-t bōzha"
has made "certain place-to go" having made (i.e. said)
lūstākya-t oī-lūzhi gāti bēt
morning-to early together having-become Wazir-of luggage
gānēgyēs.
we-cied.

(2) āly-o Minōr basāt ālās - āll rātyo - jakat
There from Minor stage we came, there at-night people
tiki valēgyē kalpē-t grūp bāspūr valēgye, rātyē-t ārāmā
bread brought horse-to straw, grain brought, night-to rest
sāti tiki-miki khēt sūtēr lūstākya-t cāl ūthēit
with bread having-eaten we-slept: morning-to early having-
rāwān bigēs, Pārī Bānlā-t vātēs. sārkāri
risen starting we-became, Pārī Bangla-in we-came. Govern-
ment rāspān āso-t digē bēs khēgyēs, cēmōnū chāk
ment rations us-to they-gave, we-ate third day
(dezt-t) Bōzi kās: Bōzi jo Barēi sēv-zh
(or day-to) Bunji e-came: Bunji from Baro-of bridge-upon

TEXTS.

mās ālyo sāt
we-came thence the river (Indus) having crossed river
kūlyo (or sinp dāpār or sinp) chūp dāpār, gū
by-banks-of (or river near) on river-of bank near, we went
du pāyē gē ān pāyē thēt
two stages with one stage having-made Qlās we arrived
ālyo kōbē mharat-sabbā bōcī gē
thence thus Resident near we want: Sahib-to "we have-
thēt ārō-t khābār chānēgyēs: sabbā
arrived." having said inside-to news we sent. The Sahib
bahādūr āsēi vāyōkyēi khābār pārūzhīt ān dān
Bahādūr our coming-of news having-heard one breath (i.e.
at-once) out came: out having-come Wazir Sahib with hand
pālēgū.
extended.

(3) khair khairānēi khojgū: khojāt nksikt thēgu
Health health-of asked having asked advice made
ki "Thūnē jāk bodh vāgi
that "Thur-of people very independent have-become, this
kāryo mās eino-zh ānē jūram vīgandā:—dārki āk
sake, I them-upon this fine have put—day-of (daily) one
inūgār: qe ser gīt du kārāmūshē, bit ser ātā, bit
he-goāt, three ser ghi, two fowls 20 ser flour, 20
ser, bāspūr, du rūpāyo musālā rūpāyē ākāt, ān
ser, grain, two rupees-of condiments, rupee-of sugar, six
bāt jāk, nē vāzirsēi lākāp, lāvio tākāp, ān bāfā
load wood, again Wazir-of pay, levies-of pay, these all
cūzi eino zho gini khōjē ārām thēt
things them from having-taken while-eating, rest, having-
ei jāgō-t hīdayāt thē ki phātū t
made, those people-to instruction make that afterwards-to
ga ādē kōmā jo ākō rāqha, ān zālī
also such work from selves keep, this manner independent
bōnēs thēt ānē sazā lēigēnēth:
we-are-becoming having-said, this punishment you have-ob-
mās tom tārif jo tshō-t nksikt thēgās, phātū t
tained: I own side from you-to advice made afterward-
tabēi ākhtār, tom rāk(h) vātū-k thēā.
to your choice, own thought came "do."

had-made in-moment time mja horse from falling came, mja
below became, horse him-upon above falling became, mean-
time this-direction-from that-direction-from people having
-come, horse overturned having-made, raja lifted when,
taken to kārē, rēālī sāl (sāyū) kārēz būlūs
they-look when when, him-of breath seized (by God) had-
become, there-from having-lifted having-removed come-
teny-in buried they-made. Sab Bkhabarsē rēālī
dāyō-t būhār inām dāt phanīgū.
boys-to much gift having-given sent.

Notes.

biat bet; biat, stage or halt, here used as adj., halting.
būl-ē-for-pole, one would expect būlāt or būlāt.
hūn tharēyē shows fondness for causal tharōlki; hūn thoiki
or tharōlki, to lift, hūn boiki, stand up. In hūn thoiki or
tharōlki, the t immediately following on an alveolar u is pro-
nounced like an English t, i.e. intermediate between the two
Sinh t's.
to, inferential or subordinating particle to indicate subor-
dinate clause, the language having no relatives. taken from
phōkōlki, to look at, contrasted with paghōlki, to see
as kārēz būlūs means that God had taken back to Himself
his life.
dāyō-t, from dāri, boys; contrast with dāyāt, doors, and
note that shūdārt, boy, has the low tone, though dāri, boys
has not.

THE FARMERS' QUARREL—ZAMINDARO GASH.

See the Yagistani and Guresi Grammars for two other ver-
sions much shorter than this.

- (1) āk diha-k-ār du zāmindāri āk mājā gāsh
One place-in two farmers selves among quarrelling
hānās: mūtū-k-sē vāyāt khojēgu, "tsho kē
becoming-were: another having-come asked "you why

āk mājā gāsh bāndhā "āho mājā āk sē hēgū
selves among quarrelling become?" Then among one said
"ānūs eshpi phāt-thēt mai gēgi pūro fākī būth
this (man) horses having-left my-field-of whole crop all
khairāregūn: ānūs kēryo mās khatī eshpi fāk-kē-
has-caused-to-be-eaten: this for I this-of horses pound-
to am-taking āk eshvari zāt thēnās,
āyākār bālās kālī One one-direction pulling they-were-making,
meantime both fighting became.

(2) Kālī phāt-thēt gēgi dābūnsē wāt
Fighting having-left field-of owner having-come
āsilā-rabōr thēgū kī:—fāhī mānuzūs eshpi phāt-thēt
tabel-to report made that:—certain man horses having-left
and gēgi gum būth khairāregūn: "eshpi
my field-of wheat all has-caused-to-be-eaten: "horses
fāk-kē-t arī m (or walk'm)" thēt lamigās,
pound-to I-will-bring (or I-will-bring) having-said I-seized,
to mē zānēt eshpi lūt
so me having-beaten, horses having-snatched he-removed.
Sākār mēherbān biga to, māi ādālēt thoiki avāzhāi.
Government kind became if, my justice to-do is-proper.
lās, Tasildār sāb sāmman ghorāt, o
Enough, Tahildār Sahib summan, having-sent; that
mānuzū valārēt bālās mākāyā
man having-caused-to-be-brought both confronting
thēt khojēgu, to eshpi dābūnsē inkār thēgū.
having-made asked, so horse's owner denial made.

(3) gēgi dābūnsē khojēgu, "ānūs thāi gum
Field-of owner-to asked, this (man) thy wheat
khairārdāi gūāi hūnās-a" thēt khojēgu:
caused-to-be-eaten-of witnesses are?" having-said asked;
ānūs rēgū "māi gūāi kō nūsh" thēgū. "thāi ghāi
this said, "my witnesses any not-are" he-said. "Thy wit-
nesses not-are, so thy claim mistaken is" having-said
ānūsē ārzi kharīzh thēgū. āk dārdān opā rino
this (man) of petition rejected made One dozen blows them
dāregū bit rupās fūrman tharēgū,
he-caused-to-be-given, 20 20 rupees fine having-naamed-

5. *kṣh ma bodi dūrē zho pēdāh vātūs* : today I very far from walking came.

6. *māi cūyū māhāi pūckī gār knuṣkī aṣṣ sājī hñū* : my little father's son's marriage this-of sister with is

7. *goḍ-r-ṣhēū kṣhpā tñen hñū* : house in white horse's saddle is.

8. *valē, kṣhpē-zh tñen dē* : having brought horse-on saddle give (put).

9. *mā cēkī pūce bodi sīdēgās* : I that-of son much beat.

10. *chīkī cūrū-zh gō hē car'hñ* : mountain-of point-on cows goats they-are-grazing

11. *ō (qun) kñiri kṣhpē-zh baññ* : that tree under horse-on he-is seated.

12. *ō shūo lom aṣṣ zhō tñhñ hñū* : that boy own sister than high is

13. *hñsēi gāq du dñhñlē gā ṣg āṣ hñni* : this-of price two rupees eight annas is.

14. *māi bāy o cūyū goḍ-r baññ* : my father that small house in sīa (dwells).

15. *cēkē anṣ rūpāyē hant dō* : this-to these rupees having-taken-away give.

16. *reṣ zhō ei rūpāyē gin* : that-from those rupees take.

17. *ēṣ mñēṭūk (hēt sīdēt hñi gī gñhñ)* : him well having-bent rope with bind.

18. *gñkō jo wāi pñē* : well from water fill.

19. *ma jo mñgō' mñgō' (or yār yār) yāit* : me from before walk (walk before me).

20. *kēsāi pñē tñ pñāu vñ* : whose son thee after-is-coming ?

21. *knū tñs kēṣ jo gñg gññ'ga* ? this thou whom from price hast-taken (hast brought) ?

22. *hññi ēk dukandāre-ke zhō gññgññ* : village-of one shopkeeper from I-have-taken.

Notes.

knū in 2, *cūyū* in 6, *ṣhēū* in 7, *cūyū* in 14 show that attributive adj. do not inflect for case.

ō cūyū māhāi, father's younger brother or wife's sister's husband.

pūce in 9 and *ēṣ* in 17 show 2nd accus. with verbs of striking.

17 when two low tones come close together as *hēt sīdēt*, only the second is pronounced.

hñi gī, nom. used as often, for prepositional.

Sentences from Leitner's Dardistan.

The first Principal of the Oriental College of the Punjab University, Dr. G. W. Leitner, a native of Hungary, wrote a volume on the Sīnt country or Dardistān, entitled "The Languages and Races of Dardistan" (Lahore, 1877), in which he gave an account of three dialects of Sīnt, viz. those of Gīltē, Gīās and Gīrca. In it will be found a considerable number of sentences in the Gīltē dialect. These sentences along with the other grammatical material were compiled about fifty years ago when principles of transliteration were little developed: it therefore seemed advisable, especially as the volume is on the shelves of many libraries, to retranslate these sentences more necessary as doubt has not infrequently been expressed regarding his work on the Sīnt language. It having been suggested that the language as given by him was the invention of his too exuberant imagination. The present translation will show, when compared with his, that this is not the case—a fact which is borne out by my vocabularies and grammar. It is true that his transliteration ignores the cerebral letters *ṣ, ṭ, ṭ, ṣ, ṣ, ṣ, ṣ*, and cerebral *j*, makes no distinction between aspirated and unaspirated letters, and in some other respects is unsatisfactory, it is true also that there are mistakes in transcription—which is not surprising in pioneer work (and I should be far from claiming that my own work will be found free from errors) but it will be abundantly evident that so far as Sīnt is concerned, Dr. Leitner's work is a genuine contribution to linguistic science.

The sentences are printed in Dardistan, Vol. I, part II, pp. 33-41. To facilitate reference the page and column are given throughout. The translations should be compared with Dr. Leitner's.

P 33.

hñkī nom jēk hññū ? what is your name ?

tu kōnyo ālo (or vñto) ? whence came you (not strictly "do you come") ?

kōnṣ (or jñṣ) būzhño ? where are you going ?

kñṣ vñto (or ālo) ? when came you ?

jōkñ vñ : come quickly.

chūṣ hōt bo : go slowly (slow having-become go).

tōn sīdē : beat him now (sing.).

phkñ mare : kill him afterwards.

ñnyo ālē-t pñ jēk zēi hññ ? hence thither road what kind is ?

How is the road between here and there ?

khōi ga lāi (of hand very bad and dangerous,
bōi mēi ga hōi jēga (for jēk go) pāva nūh i very good
and easy i nothing even ate it is a very good and easy,
no anxiety at all

Leit "a pla a" should apparently be the adj. "plain":
māp, means "good": script is a somewhat uncommon
word, meaning "ease."

pōnē-r wī hān-a (for hān-a) a road in water is there
any water on the road or pōnē-r vāi kēvā bēi a lit.
water obtaining will be i kēvā is agent of kōyōki, obtain.
kīne kēvā nēi bēi i bōi ga hānū, mēi ga hānū i why
obtainable not will-be i much, also is good also is why
should not be obtainable i It is both plentiful and good.

vāi khān hānū, pāzhōi hānū : water bad is salty is.
pōnē-r bāi-sū hānū, pābūzhōi dubē : way-in big river is,
across to-go thou-will-be-unable.

ke, sen nūh-a i why bridge not-is? Is there no bridge?
Sīnī gāi-si, bāi ya kēh (or kēh bāi) set bīi i Sīnī bridge
was yesterday or to-day (nowadays, recently) split
became there was a Sīnī bridge, i.e. a rope bridge, but
it has been broken. A Sīnī bridge or native bridge, dis-
tinguished from a bridge in European style. bāi ya kēh,
yesterday or to-day, but bāi bāi, lit. to-day yesterday,
means "nowadays, recently."

dūgā nā bāi-ōki dūbēn-a, second-time to-weave are they-
unable? Can they not weave the rope bridge again?
uavāi du dāzo, ravāi du dāzo, pōnē-zi mānuza kō nūh,
gāhiye nūh, bāiye ga nūh, jēk thāt gāi thōn i this-
direction two days-of that-direction two days-of road-on
men not-are, twigs not-are, ropes also not-are, what
having-done bridge we shall make i in this direction and
in that up to a distance of two days' journey there are no
men, no twigs, no ropes : how are we to make the bridge?
jēk thāt, what having-done, means simply "how"?

māi bāi-e (trānā-t) hō thēt ra māi gākōiki trāda (or
khāyā) thē mūs : good. big-to (headman-to) "O" having-
said, say I to-look desire (desire) am-making. Very well,
call the under-headman or the headman, say I want to see
him: The headman is called trānā, the man under him
is the bōi or "big man." gākōiki is to look at, inspect,
whereas pāzhōi is merely to see, possibly by accident.
jēk bēt vāi i tom krōmē-t gōin, what having-become will.
he-come? Own work-for has-gone. How can he come-

he has gone on business of his own. jēk bēt, what having
become, i.e. how?

nūh thā, bōi, hō to khānā hōm, oī hō thāt (x) : be silent,
go not st, angry i shall-become, quickly "O" having-
said, being. Don't talk go or I shall be angry, quickly
call him and bring him. oīk, thōki, be silent: thā is
impartic of thōki, and thāt is conjunct partic.
Leit. tahukta and hōe should be oīk thā and hō thāt respec-
tively?

tū-jēk bēchānō, thou what-are-demanding?

mās jēga (for jēk ga) nēi bē-ohēmūs, sīf kōhōi pōiōki
bēchēmūs. I anything-even not am-demanding, only to-
eat, to-drink am-demanding.

mā gōi jēga nūh, tū-jēk dām? me with anything-even
not-is, thee-to what I shall give: I have nothing, what
can I give you? gōi for kōi, the often booming g
after a sonant letter.

p. 35.
bōtējō-r thāt thāi dīk jū ga sīf nū vāi tūs arē : all than before
having-made cold and pure water thou bring: first bring
gold and pure water. (thāt here is almost meaningless, but
it may be translated "making" this the first point) i.e.
before anything else. sīf nū, pure, used only of water, the
opposite of lōkū, dirty. Leit. bōtējō should be two words
bōtē jō, all from or than.

phātū dūt, māka gīt, kōrēlō, kēkāmūh, hāpāje, jūk, kāk,
bāspūr gīt vāl : afterwards, milk, fresh ghi, a ram, a
fowl, eggs, wood, grass and grain having-taken bring:
māka, fresh, newly made, used of ghi. hāpāje, plur. of
hāpā, egg.

bāspūr any kind of grain given to horses or cattle.
vāi kōkāk chāk (or dēzi) ānī bāyē : thou how-many days
(days) here wilt sit (i.e. stay)? Leit. tū, agent, should be
tū, nominative, akī, self, apparently a slip for ānī, here.
mā ēk bāt ānī bōm : I one halt here will-be. bāt, stage or
halt for a night.

lāstāki cāl-būzhī būzham : to-morrow early I will-go. cāl,
early, is often coupled with būzhi from būzhōki, go, to
mean simply early in the morning.

brālō vāl, cābyo, ānī chūrē : porters bring, sixty, here
leave : bring sixty porters and leave them here.
I do not understand Leit. tshibbi : it may be for cābyo,
sixty. There is a verb chūbōlī, place or put, but one
would not expect to find it in such a context as this.

keñēk harāḡe dārkār hān (or avāzhānūn) ? how many porters are (or are-necessary). avāzhānūn, to be necessary, proper, desirable.

In Leil, second sentence *avāḡe, na* : one word has been written as two.

you bodi hāḡakūsh (or khūyāshū) hūni : road, very stony (stony) is.

lēḡet bāri bode agūrē hūn (or hanā) : your loads very heavy are (are).

Leil, 1st apparently for *hāḡi*, thy, which does not suit the plur. bāri, loads.

harāḡe hūn thoḡki dūbēn : porters to-lift will-be-unable : hūn thoḡki, to lift, hūn boḡki, to get up, stand up. The *n* in *hūn* is alveolar, being pronounced like English *n*, against the gums of the upper teeth. As a consequence the *t* of *thoḡki*, when said rapidly after *hūn*, is neither cerebral nor dental, but alveolar like the normal English *t*. Let, *asey*, perhaps for *dāḡi*, our 'the word for "that," contains *n* in oblique sing. and again plur., but neither would be possible here.

indī adāt hūni āpūk bār tōken thēn, tōken ughā'et : my request is a little load light make, quick you-will-arrive : please make the loads a little lighter, you will arrive more quickly.

tōkē both light and quick, cf. our "light-fingered." *adāt* here used for desire. Many Urdu words are used rather vaguely, showing that their meaning was not well understood.

pārēn nē thē, būḡ-i nazāri dēm, harāḡ-i pūrī unzāri dēm : *āḡar mīshū kōm thīḡet* to, *tsū-i inām ga dēm* : care not make, all-to wages I-will-give, if good work you-do if, you-to reward also I-will-give : never mind, I will pay everyone, I will fully pay the porters, and if you do good work will give you a reward also.

Leil, *jill* are : *jil arōḡi* means to be prepared to strike someone : *jil arōḡi*, he proposed to strike me, came at me to strike me.

hāḡpē tāvār thēn : horses ready make.

hāḡpō-zh thēn dēm : horses-on saddle give (i.e. put).

thēn ga ḡḡ pi hūn-thān : saddle and bridle lift (i.e. take off).

Leil, *gaḡpā*, apparently either for *ḡḡ pi ga*, "a bridle and," in which case *thēn*, saddle, would need to follow, or for *ga ḡḡ pi*, "and bridle."

hāḡē-zh hūn : (this-upon seize, i.e. seize this.

hūn nē nīyē : this not lose.

p. 30.

mā mor nē amūsh : my word not forget : (gen. *morā*, is also correct).

pāḡūzh, ḡḡkē, shōn thē : listen look, care make (take care). For *shōn* *thē* we may also have *khhōrdār* as in Urdu.

hēḡpū ō tōmā sāli ganē (or *lāḡ thē*) : horse that tree with the (the) : tie the horse to that tree.

būḡi rēḡ shōn hēt bārya : all night alert having-income sil : keep watch all night. Leil, *lāri* (shore, for *lāri chāḡ*, means "place sentries in war."

āḡi bode curḡe hānē-a : here many thieves are ?

and jēk gaḡḡ-k hūni : this what noise in ? Leil, *maslū*, for *maslū*, means "voice" in *kō-k* hūni : thou who art ? Note the suffix *-k*.

āyō bo : hence go.

kārē ga lā kīḡi vāḡū to, tūmāḡ gi tūmā thē : whenever thee hear come if, gun with firing make : shoot him as soon as he comes near.

vāḡū to : to is merely a sign of subordinate clauses. Note *thē* for *thē*, the cerebral *n* of *thāḡ* having attracted the dental *t* to the cerebral position.

Leil, *kālā* for *kāḡi*, near.

amū mūnūḡ-zh (or mūshā-zh), jēḡa Yā bārē-k mūsh : this man upon (man upon) any even reliance not-is. mūnūḡ, vir ; mūshā, homo. I do not understand Leil, *oñi*.

phāt nē thē : do not let him go : phāt thoḡki, let go.

ḡaḡḡ, bānd thē (or kīd thē), shānāyō-r dē, ḡūna dē : bind. shūt make (imprisoned make), chains-in give, stocks give. shānāyōr is loc. pl. of *shānā*, chain.

tēn mā sgm : now I will sleep.

hūlīn nē thē : noise not make.

and kuyō-r kēḡk jik hūn ? this village-in-how-many men are ? The final short vowel of *hūn*, *hūnē*, is often omitted.

mās nē kkhḡanūs : I have not counted.

kui mlā hūni a-ya shūshīḡ hūni ? land green (with *inḡvās*) is or having-dried is ? *kui* means either village, as in the last sentence but one, or the land round about. *nīḡ*, green or blue. *shūshīḡ*, from *shūshōḡki*, to become dry. It is the conjunctive partic.

A better translation of the idiom—"is the soil fertile or not ?" would be :—*tsūnī kuyāḡi sūm mīshū hūn a, khūcū hūnū ?* your land-of soil good is or bad ? Note that the

interrogative, it occurs after the first verb; not after the second.

phamul bodē hānē a, i dried-fruit, many are. In Gilgit proper phamul means dried fruit, in the villages anywhere.

p. 37.

anē kuyr (or lišā-r) on bodu hānē a (or bānē a) i this village-in (village-in) grain much is i hā village, has not the sense of "country" which often attaches to hā. hānē simply "is." Hindi hāl: bād or bān means "is being" "is becoming." Hindi hōt: bā. It often suggests the idea of habit, "is customarily."

ak bāriki (ēvēki) kākak bāp dēno i one year-of (year-of) how-much tax givest thou.

tu rāhē hāno, mātū bē hāno! thou well art, well having-become art i. Bōli mean—are/you well, in good health; not as Leit: satisfied, pleased.

Are you satisfied would be tu khāl: hāno (or bānē). bāp kār hāno (not as Leit: karai) means are, you well, but the word is Astōr, not Gilgit.

khāl: hāno, mātū bē hānē well I am, well having-become I am, i.e. I am well. bē in such phrases as mātū bē, has hardly any meaning.

Leit karai is for kār bē (two words), but in Astōr.

hēl mātū hānē, khāl hānē (the) habit is good, bād. hā is (not temper, but habit, such as the habit of drinking, smoking, etc. For temper they say mātū) mātū khāl: hānē (his) temper good bād is: his temper or temper-ment is good, bād.

Khōdās tu bēhēl thōta: God forgive thee may God forgive thy faults, sins, etc. bēhēl thōki, forgive.

Khōdās thū ūmāzigi thōta: God thy age long make. thōta in this and the previous sentence is precatory or permissive, may he do, let him do.

The next Gilgit sentences are on p. 42.

p. 42, col. 1.

ma-t thur dē: me-tō whip give: i.e. hand me the whip, not "whip me" which would require the 2d accus. in the object.

p. 42, col. 2.

dūmāyār: give it in exchange: Leit. dūmāyarun, far dūmāyārēn, means they will exchange it.

mās tū-t jākē-k dēm: i thee-to something will-give. The addition of k to jāk is noticeable.

thūl nom jāk hānē i thy mine-whole is

ajā kuyr nom jāk hānē i this village-of mine whole is i mās nē sū yēmūs (or dāpē mās). I not am-knowing (am-knowing). The future sū yēm, dāpē mās, is also used with a present meaning.

thā jāk sū yēmō (dāpē nō) i thou what art-knowing i sū sū yēmō (dāpē) future.

ros jāk sū yēm (dāpē) i he what-is-knowing i

bodū hānē vāt: much snow will come.

Kōtā bāhēno! gotē-t bū zhēmūs: where-to art-going i house-to am-going.

hūn bō, khā bē, pi: stand up, eat, sit, drink.

tēn, tēn nē bō, phātū wāt: now, now not go, afterwards come.

mē bodū gālīs hānūs: I very ill am.

mās tū-t biān thēm: I thee-to medicine will-make (i.e. will treat you).

phūs, khōi bānē: clothes, cap put on.

Leit. bāhōkoy is for phūs khōi (two words).

p. 43, col. 1.

Kōd mā nūzāl: chik, khōi, nūzāl: (this) man-of clothes, cap not-are.

thūbē, gupē, bāl: open, bind, string (or rope).

Leit bē hānē: torch art-thou-demanding? So far as I know there is no tree called (as Leit says) Ley or laski. These words are the Sinq and Kashmir names respectively for a torch. It is made from the bark of the Pinus Excelsa. uā bā chāmūs (not am-wanting). Leit. bē hānūs for bē hān, he is wanting.

Khūdā tū-t mātū thōta: God thee-to well-make.

khāt (or othir) lkhār, khāt ra: letter (letter) write, letter read.

ma nē siqlūnūs: I not have-learned.

mās nē ginēm: I will-not-take. I am not able is mā dūgēm. anū prāyē: this mend: qākā, look: make this is anū thē.

p. 43, col. 2.

vāi sīnā nūh: water fresh (pure) not is.

bodū valē, uāwū valē: bring much, bring new. To express

"bring more" one must use bāktū, if one means more in addition to what there is, and mūtū, if one means to take away what there is and bring something different. bāktū valē, mūtū valē.

mos mēōē-zh chūrē or chūbi: meat table-on place (place):

Leit. tshūmū is probably for chūbi. Leit. bitalu, means

"plank," (bītālū).

mā hō thigā to, lōkū wā : I "O" said if, quick come : come quickly when I call.

ma Cīlāsī bāg sīcōlki kārvo Kīshīrī vītās (āiūs) : I Cīlās-of language to-learn for Kāshīrī came (came) : I came to Kāshīrī to learn Cīlāsī.

Leit. sentences are all mixed up in the printing.

thāt ālo (or mīstī vīkō), kīūsh hāno, tū kārvo mā hīr jēk thēm : happy earnest (well earnest), happy art, thee-for I every anything will-do : welcome ! I will do everything for you. The opening words are used on meeting. Another translation of the latter part is : —mā tomī tūtīk hānū-k tūtī-thēm : I own capability- what-is thee-to will-do. hānū-k means what there is or may be.

mā tūtī-kūmāh' dēm : I thee-to help will give.

tūs Khūdīk sū yēno (or dīstī'ho) ? thou God art-knowing ? kō (or kō-h) hīno ? who art-thou ?

nom yūlo thē phamīl dōlki tūn, dīyōlki lēm : name separate make fruit-bearing tree, burning tree : name separately fruit-bearing trees and trees for fuel. yūlo does not mean "say" as Leit, but is an adj., "separate."

ō mīshā-l mātī bāgō sūām thē, āe nā "thī mīlākāt thōlkyē-l mā bodī khūsh hānūs : that man-to my share salute-make, thus say "thy meeting to-do very happy I-am," salute him from me and tell him I shall be pleased to meet him or I desire to meet him. If the sense were "pleased at having met him" the only change necessary would be *dīgās*, I became, instead of *hānūs*, I am thōlkyē-l, dative of thōlki, to make.

p. 44, col. 1.

tu jo bodī khūsh hānū, mā phērī vītās to, nā kīcī thīkī sītāt thūm : thee from very pleased I-am, again I came when, nā near thy praise I-will-make, i.e. when I come back I shall praise you to the raja.

Another translation is :

mā phērī gās to, "kīcī jo bodī khūsh hānū" thēf, nā kīcī thīkī sītāt thūm : I again went when, "this from very pleased I-am" having-said raja near thy praise I-will-make. Here the exact words to be used are put as a quotation followed by *thēf*, having-said, viz., "I am very much pleased with this man" : thēf, say ; thēf, having-said. Leit, *perīn lasto* is for *phērī vītās to* ; his phrase " *mīshī khānī Rīte dēm* " for *thāi mīshī khānī rā-l dēm* means "I will give (not a good report but) good news of you to the raja."

tsīos kō hārtā-r gēr thīgāt ? you what year-in marriage made ? This means not (as Leit) at what age, but in what year did you marry ? To express "at what age we should need to say" :—

tsīos kōcōk tūm-r gēr thīgāt or jāmī (or cō) hīrīgūt ? you how-much age-in marriage made, or wife (wife) have-taken-away ?

thīkī kuyā-r gātūg thāik bodī thānū-a (or dōnū-a) ? thy country-in wives-to divorce much making-are ? (or giving-are ?)

Leit, *dym nē thā* is for *dēnā-a*, 2nd plur. pres. Ind. of *dōtē*, give, with interrogative particle *a*.

For *baḥīyē dōlki* (Leit. *baḥīy*) see Sim-Eng. vocab.

Cīlāsīyo bāg-r (or Cīlās-r) kīnāt-jēk rītūn ? Cīlāsī-of language-in (or Cīlās-in) this-to what are-they-saying ?, i.e. what do they call this in the language of the Cīlāsī or in Cīlās ? We might also say *Cīlāsīs jēk rītūn*, what are Cīlāsīs saying ? But in Gilgit it is much commoner to call the Cīlāsī people *Bojō'*, plur *Bojō'e*.

tūs Pārsī sū yēno (dīstī'no) ? thou Persian art-knowing (art-knowing) ?

nē bīzīū, nē bīzīā : (do) not fear (sing.), (do) not fear (plur.)

mās Bojō-l-jā mīlābīt ālēmūs : I Cīlāsī-to much love am-making : or we may say mās jāvo cīlēmūs : I much am-loving. In Leit, first sentence *bodo* should be *bodī*, fear, in the second we may say either *cīlēmūs*, am-loving, or *mīlābāt thēmūs*, love am making, but not *mīlābāt cīlēmūs*, love am-loving.

thīkī sīā jēk hānī ? thy advice what is ? Leit, *kunao kunātī* means advice in the sense of moral instruction, Urdu *nāsīnāt* (nāshīnāt).

mīs tūtī-kzōnū (or kīātū) cīzē-k pasḥard'm : I thee-to strange (strange) thing will-cause to-be-seen, i.e. show.

kātē ? kōnī ? jēk zōjī or kō zōjī ? when ? where ? what man-ner ?, i.e. how ?

thīkī hāt pītī : thy hand stretch, or give me your hand. One would expect *lōm hāt* corresponding to Hindi *āpñ hāt*, but in the 1st and 2nd persons the personal pronouns of the 1st and 2nd pers. may be used. *kōnī* is also correct.

pāḥlīkī, to hand a thing, hence give.

p. 44, col. 2.

mīstī-k thēf hām, well having-done seize : hold it firmly. Leit, *mīshī hāke* is wrongly divided it should be *mīshīk*

(kāt) with
 translate
 in a good
 sure as the
 teeth, high
 up, high
 desire full
 part (verb)
 give (verb)
 ordinary
 omitted.
 Another po-
 I hungry
 to thirst, derive
 no, bodh jāradū h
 very stupid is
 hā nē the, gāva hē
 call or make a n
 but call, vān
 cōk thā, mā sūi
 mā lūstāhā. I to
 tains no idea of
 plete.
 mā lōgāhā kī ēl, ūl, ūl, ūl; me tomorrow early cause-to-rise:
 call or wake me early tomorrow.
 tū, bodh chūt kē tūga thou much lateness (or slowness)
 why madest?, tū w, did you do this or come, etc., so
 late? Another translation might be to bodh chūt kē biga?
 thou much late (or slow) why, becamest?
 tū kās chūt ālo: I am altogether late earnest. Leit. tudia
 should be tu.
 āgār tū kūfā hāne tu-t bākhā; tholkī avāzhēi; if thou
 angry art if, gū (forgiveness) to-make will-be-proper.
 For avāzhēi we may have bēi, will become. Though future
 the verbs here have a present meaning. Leit. kārē means
 "when," not "if." I cannot understand his note about
 the infinitive and present participle.

p. 46, col. 1.

mā tū-t mēhrbani (th) I thee-to kindness will-do.
 tū kāryo mā bodh thee-for I much sat, i.e. waited
 long. Leit. mā be mā, agent came not being used
 with intrans. verb. He should be kāryo
 thāi zārū kākā hān thy brothers how-much are?
 thāi māly jīnu hān thy father living is?
 anisēi krom jēk (man)-of work what is?

gāhū hānū od kramōy hānū farmer's
 gāhū, kramōy hānū the I agent's what-direction-from came?
 Leit. kramōy hānū the I agent's what-direction-from came?
 gā hānū cat straggling (or yawn) zākhami thūg, dū, māreḡ:
 they my four friends (friends) wounded made, two killed.
 Leit. thūg (verb) for straggling, is agent sing, and would mean
 that the friend had wounded or killed others.
 zākhami bīl, mōlā: wounded become, died
 sūyār vāt sūl thā pitcher-in, water fill, also māl sūyār
 for sūyār.
 māl dē: having-mixed give, this does not mean "fill" as
 Leit., but merely to mix something and give it; "fill" is
 expressed by sūl thā, or pūr or thā.
 kuyār trāhā hānū a village-in lapbārdar (headman) is?
 (The headman is trāhā and the man under him is lapbārdar.)
 (Leit. barro).
 p. 45, col. 2.
 nīst-rā tū lōkū vā: him-to say "quickly come."
 hō thā, lōkū vā: "O" say, quickly bring, i.e. call him
 and bring him quickly. thāi hūk mē-r tabēdar hānā:
 thy command-in subject we-are: we are under your
 orders. Leit. hānū, I am not we-are.
 ānā kuyār dārī (gob) kākā hānū? this village-in doors
 (houses) how-many are? dārī, doors, is used for houses.
 tū ānā, kōyō gāo gini? yāleḡ? thou this whence price
 having-taken broughtest? where did you buy this?
 tū jāga gāo māi gine? thou anything price not-will-take?
 will you not buy anything?
 ānāi gāo kākā hānū? this-of price how-much is?
 mā jāga nē hā rēmūs? anything not am-taking-away.
 mā saudagār hānūs: I merchant am.
 tū kōj jēk gāo oiz hānū a? thee near any price-of thing
 is?, i.e. have you anything to sell?
 mā cā gāo dēmūs: I tea price am-giving. I am selling tea.
 Leit. hānū is for hānū, an Astori word.
 tū kōj bēyāno: thou where art sitting?, i.e. dwelling.

p. 46, col. 1.

ānī kākī mūchīnī hētē (or hētē-zh or kuyār): here near,
 front village-in (or village-upon or village-in: kuyār-zh is
 not used): i.e. here in the next village in front. Leit.
 mūti kuyār for mūti kuyār, means in another village.
 yār, mūchō, mean "before": adj. yār nū, yār kū, mūch-
 inū: see Sina-Eng. vocab.
 kākā dūr hānū? how-much far is?, i.e. how far is it?

Cīṣāṣ-ṛ bāyēn jāk bōḷe yēgi hānt : Cīṣā-in sitting (i.e. dwelling) men very independent are : for *bāyēn* we may have *bāyēnēk* : yēgi is used of the wild people down the Indus, who are under neither the English nor the Afghans. *Leit. bāyēnjēk* should be *bāyēn jāk*, two words.

kēṣ-ṛ ga mēṭhāni nē thēnēn, mārēn : anyone-to even kindness not they-do, they-kill. They show kindness to no one, but kill people. We might translate also mēṭhāni (hoṭki) hāṭki mārēn : kindness doing instead-of they kill

ēk mēṣṭā-k begūn dōk būn to, byṭē gkī! bēt mārēn : one man stranger meeting because if, all together having-become they-kill : if they find a stranger they unite in killing him. dōk hoṭki, to meet, be obtained : Hindi mīṭhā.

hūṣēṭi sūṭhī jāk hīnū ? this-of reason what is ? mās jāk dāṣṭ in or sū'yēn ? I what shall-know, i.e. how do I know ?

hōṭ kuyṭi jāk jāṅgūli hūnē, mīṭi kēṣ-ṛ nē thēnēn, hīr chhik ṛkō mēṣṭā byga thēnēn : this village (or country)-of people wild are, other anyone-to not they-fear, every day selves among war they-make. They fear no one else and are always fighting among themselves.

jī dīṣṭ ṛ bōṭi bīṅgūṣ-ṛ bōṭi sṭhēṣṭ kṭhēṅ : that place-in much warfare-in much defeat they-are : they suffered a great defeat in the warfare in that place. *Leit. sṭhēṣṭ dīṅ* (for *dīṅ*), they gave, means they conquered, not they were defeated.

p. 46, col. 2

ma ki dīṣṭē !, jēk bēt lūṣṭgūn : I that place-to what having-become shall go ? how shall I go there ? *bēt* is not an affix of manner (as *Leit.*), it is the conj. part. of bōṭki, become : but it gives an adverbial sense to an adj. or pron., as *jāk bēt*, how ? mīṣṭi bēt, well.

hōṭi kṭhēn kṛm hūnū, kanna yūṣṭā Ḍḷḷa kṛm mīṣṭi bēi : very bad work is, but if-wished God, work good will-become. Chāṣṭa have no iden of the meaning of the Arabic words in *ṣṭā Ḍḷḷa* : they are a more pious phrase.

mēṭ-ṛ dīṭ lūṣ, mū gūṣṣ hūnūṣ : me-to medicine make, I ill am : dīṭ thoṭki, make medicine, treat medically.

ṣhō ! mās thēm, vṭhēṭn kōjī ṣhūṭān to, tās mē-ṛ m : good ! I-will-make, but where it-aches if, thou me-to say : tell me where the pain is.

ṛṣṭ rāṭyo mā ṭān kās : today at night (i.e. last night) I hot was (had fever).

ṛṣṭ rāṭyo māṭi ṣhāṭ āi : today at-night my fever came (I had fever).

ṭhī ṣṭe ṣhūṭān a : thy bend aches ?
chūṭ-zī bīi : cloth-upon she-became. She is having her monthly period.

ṛṣṭ in next sentence is a few, infin. of the Cīṣāṣ or Gūrēṣi type : *ṛṣṭ* means inter alia, attach, and *ṛṣṭ* attached, including the conveyance of disease.

ṛṣṭ bōṣṭ-ṛ jāk ṭhēn kṭhāno ? today being-up-to to what medicine hast-thou eaten ? *ṛṣṭ* bōṣṭmī. up to to-day : *kṭhāno*, *kṭhāno* both right.

jēga nē kṭhānās : anything even not I-have eaten.
tu dṛṛi bīṣṭano : thou out art-going ? not consipated (as *Leit.*), but simply are you going to relieve nature ?

p. 47, col. 1.

nē bāṇd būṭi (būṭin) : no, closed became (has-become), i.e. a motion will not come
ṛṣṭ, *ṛṣṭ* (for *ṛṣṭ*) see *ṛṣṭ*, a few lines further up : *ṛṣṭ* for *ṛṣṭ* (for *ṛṣṭ*).

ṛṣṭ ṛṣṭ : eye aches : *ṣhūṭān*, *ṣhūṭān*, are verbs, not nouns.
ṣhū wāṭi, cough comes.
hīo dṛ-ṛ būṭi : heart palpitating became.

chūṭ bēnū : vomiting is-becoming (not has become, *Leit.*).
ṛṛṛ, *kṭhān* : internal pain, itch.
mēṣṭ kṭhān hīnī, hīr chhik kṭhān : me-upon itch is, every day it itches. *Leit. kṭhān* *ṛṛṛ* should be *kṭhān*, one word. It is noticeable that *kṭhān*, itch, has cerebral

2. while *kṭhān* to be itchy, has *ṣh*.
mūṣ, bāṭi, both dropsy.

pūṣṭi, boil : pūṣṭi mīṭhī, a boil has broken out.
dṛn, or dṛnēk ṣhūṭān, tooth is-nothing (*ṣhūṭān* verb, not noun).
dṛnēk ṣhūṭān : teeth are-aching.

ṛṣṭ dīṣṭhēn : rheumatism are -falling : *ṛṣṭ*, plur., rheumatism.

ṭhūṣṭ, having-a-cold : mū ṭhūṣṭ bīṭis : I having-a-cold became, I have a cold. *Leit. mūṣ*, upon me, should be *mū*, I.

kṭhūṣ, nasal mucus : ṛṣṭ, tears : ṛṣṭ, eye : *ṛṣṭ*, eyes.

p. 47, col. 2.

ṛṣṭ bīṭēn ṛṣṭ : this medicine bring.

ṛṣṭ kōṣ (or *ṛṣṭ*) bīi : finger (crooked) became.

ṛṣṭ ṛṣṭ : three parts make : *ṛṣṭ* by itself means half.

ṛṣṭ ṛṣṭ : three times eat.

tās kṭē ṭhē hīṭ mīṣṭi māi bōṣṭ-ṛ ! hūn : thou thus do hand

ḥiṣṭik-ṭik ḥilī : it is just after the first time of prayer.
ḥiṣṭik ṭik follows the time of the first prayer.

ḥilī-ṣṭi ḥilī ḥilī : peaks upon sun has risen. ḥilī ḥilī, used of sun's rising.

p. 40, col. 2.

ṭilī o jo ṭikm ḥilī : peaks from disappeared became, i.e. the sun has passed away from the peaks. It does not mean that the peaks have vanished, but that the sunlight has gone off them.

ṣḥiṭ ṣḥām, white evening, i.e. evening twilight. ṣḥiṭ lō, white (morning) light, i.e. morning twilight.

ṣḥiṭ pūri ḥilī, moon full became : another translation might be ṣḥiṭ pūriṣṭi ḥilī, moon fifteen became, has reached its fifteenth day.

ṣḥiṭ ṭilī ḥilī, moon half became

ṣḥiṭ ḥilī ḥilī, moon small became.

ṣḥiṭ ṣḥiṭ ḥilī, moon became-old. ṣḥiṭi; fem. of ṣḥiṭi, past tense of ṣḥiṭiṭi, become old of moon clothes, etc., but not of men or beasts.

ḥiṣṭi ṣḥiṭ, darkness came : on ḥiṣṭi ṣḥiṭi (ṭi like *aw* in English "awe"), darkness fell : this darkness is the dark half of the month.

THE VOCABULARIES—SINĀ-ENGLISH AND ENGLISH-SINĀ.

The English-Sinā Vocabulary contains little more than the Sinā equivalents of the different English words. Information as to exact meaning, grammatical usage and pronunciation should be sought for in the Sinā-English Vocabulary.

The names of plants and trees or of birds in the English-Sinā Vocabulary will be found for the most part under the words "tree" or "bird" respectively.

Verbs.—With regard to verbs it should be noted that—

(i) the numbers 1, 11 after a verb indicate the first and second conjugations. All verbs of the first conjugation are regular and are conjugated like ṣḥiṭiṭi, strike : fut. ṣḥiṭm' past ṣḥiṭēṭi, ṣḥiṭē ṣḥiṭm' accusative), 2 ac. (second accusative), dat, genit, etc. When a case is not given it should be assumed that the verb governs the 1 ac.

(ii) The case governed by verbs is shown by 1 ac. (first accusative), 2 ac. (second accusative), dat, genit, etc. When a case is not given it should be assumed that the verb governs the 1 ac.

Nouns.—(i) After nouns the declension is shown thus : if three words follow they are nom. pl., genit. sing., it is nom. plur. except when otherwise specially indicated. e.g.
māl-ṭi ṣ-ḥi -o means nom. sing. māl-ṭi : nom. pl. māl-ṭi : genit. sing. māl-ṭi : genit. plur. māl-ṭi.
māl-ṭi ṣ-ḥi would mean nom. sing. māl-ṭi : nom. pl. māl-ṭi.

(ii) The contractions in this connection will be readily understood.

ṣḥi-ṣ', f., river : means nom. sing. ṣḥi : nom. plur. ṣḥiṭ : femin. river.
ḡḥw'ṭi-ṣ', musk melon, means nom. sing. ḡḥw'ṭi : nom. plur. ḡḥw'ṭi, etc.
ṭik-(h) -i, m', butken, means nom. sing. ṭik(h) : nom. plur. ṭik(h), masc.

Accent.—The accent given for the first form should be read for all the following forms unless another accent is given for them.

Thus ḥiṣṭi'ṭi-ṭi -ṣḥi -ṣ' has the accent throughout, on the letter ṭi, i.e. on the second syllable, as ṭiḥi'ṭi-ṭi, ṭiḥi'ṭi-ṭi.

naḥn-ā'-āi-ā'-wō, m., friend	up, upward, above: kzhēti
kāppli- ² -yē, f., stable	būzhōtki, ascend: kzhinū,
dēh-ū-ē, m., horse	upper: a. dīn, next time:
kārupi- ² -yē-yōi-yō, f., sovereign (coin)	kjet or kzhēti chkk, next day
naḥn, m., jātī, jātī	kzhinū, see kzhēti
hāj, f., same as kchm: same	kzhōng, extraordinary, strange
depression	kzhū, this year: cf. āyū
hājū, I was, same as kāsū	kzhūk-ōt, fem. -tj, adj. from
dēnū hō, eighth	kzhū
kēōtki, be: past k'sūs, kst'ūs	āy-ū-ē-ē-ō, adj. n.m., cloud,
kāppli- ² -ē, f., hospital	rain, wet, damp: a. vnyōtki,
kst'āt, eight: gen. -ā'i no,	to rain: cf. kzhū
kst'ān, m., shrine	hā, m., house for sheep, goats
kst'ōm-ō'mq, f., judgment	hāh-y-g, m., father
kst'ōngā- ² -i, m., judge	bkhāi thōtki, change, ex-
Asit' gen. -ki, f., name of vil-	change: yvātk or sīk bkhāi
lage	thōtki, disguise oneself
āy-g-g, m., tear (from eye), cap	bkhān, f., almond
āsū, I was: same as kst'ūs	bkhāi, f. drops
from kst'ōtki, be	badir- ² -ki, adj., same as bkhā-
āy-g, gen. -ō, m. pl., flour	chū, q.v.
āy- ² -yē-yōi-yō, f., bone	bkhāi- ² -yē-yōi-yō, f., alter-
āyōtki, bring, I ac.: see ayōtki	ation: see bkhāi
ayā, yes	baf-ū-r-t, gen.-urū'i, wool,
ayā-zhōtki-zhēti-dū or -zhū,	especially f. fine silky wool
be proper, advisable, neces-	(Urdu pākūn)
sary, ought: I: past ayā-dū	bāgūr, prep., except: always
used only in phrase kchūdāēi	used w prep. yō before it
ayā-dū, he died (lit. he was	bāgūr-y-g, m., leopard
necessary to God)	bāgō, m., share: miti bāgō
āyātk, so much or many, Him-	sākm thē, on my behalf
ūtm: āyātkēr, in the mean-	(from me) salute him
time	bāy-ū-g, m., share
āyē, blue, in that manner	bkhān- ² -gen.-ki, adj. n.,
āy'ū, m., mirror: bhāwātī	brave: also title of respect,
a., crystal mirror: ghūshūtī	as Sāb B, the Sahib
a., glass do.	bkhān- ² -r, gen.-ki, or bkhān- ²
kāy-ō, fem.-tj, pl.-ē, of that	khen, Spring (time)
kind	bāi, twelve: gen. bāi'no
azā, adj., free	bāy, gen. bēnyo, adj. pron.,
āzā- ² , gen.-ti: pl. m'āyā-g,	both
gen.-ō, mother	baḥnū'no, twelfth
azhē, adv. prep., on, upon,	bkhān- ² -ē, f., gift: b. thōtki,
	forgive
	bakhtū'n-i-yē, f., elbow: ii
	slightly long

THE VOCABULARIES.

hākt-yē, balance of account	hāp- ² -ē, f., tax
bākt-ā-k'ā-i-ō, m., fat-tailed	hāt bkt-i-ē-i-ō, m., land,
sheep	weight, bundle of wood
bākt-ū-ē-ōi-ō, m., bunch	barāi-yē, m., porter, carrier
bkt thōtki, to hang (trans.)	bārāi'- ² -i-ē-i-ō, m., box
bāla, yesterday: see kēh	bārātkr, prep., equal: with
bākt-i-yē, f., lentils	prep. case, not w. gen. or
bāktēl, m., afternoon	dat.
bākt- ² -y-g, f., bacony	bar-āy-a-vē-ayē-i-avō, m., bus-
bāi-yē, f., rope, string	band
bāts- ² -i, m., stone pot	barbād thōtki, destroy: b.
bāts- ² -t-yē, stone pot smaller	thōtki, be destroyed
than bāts	bāi, f., small lake (ri almost
ban-yē, f., bucket, pail	surd, a rather long)
baḥ-y-g, m., hair (single hair)	hā'i, f., acquitted: māi b. hili,
see jiktūr	I have been acquitted: b.
bāyūgān- ² , m., used as fol-	thōtki (with yō, from), win
lows:—chktū b., tomato:	(law-case)
mōy b., brinjal	bkt-i-yē-yēi-yō, f., field (ā
ham bāmā, f., mare	rather long)
bān-i, m., joint in body, in	bktī fem. of hōrū, big: b. mā,
finger or toe (but not phal-	father's elder brother's wife,
anx itself), in bamboo,	mother's elder sister
significance, etc	bkt'ā-r, f. gen.-anē'i f., pride.
bān in phrase hktī bān thōtki,	greatness
join hands in supplication	bkt'ā-g-zā-zā-i-zō, m., year: see
baḥ, f., growing of cock: b.	kwēū
dōtki, crow	bkt'ātk, m., blessing
bān-ā-ē-i-ā-i-ō, m., bound-	bagōtki, finish (trans.)
ary	bāi- ² -g, m., puddle (ā rather
bān-rōtki, J v. tr., clothe: dat	long)
pers. I ac. rei	bā'rūs- ² -i-ōi-ō, m., duck
bān-d thōtki, v. tr., shut up	bāē, enough
bān-d-ā-k'it, see mshukār	bāst bāz-i-ē-i-ō, f., halt, stage
band-ēgl, f., order,	bāg- ² -ē, f., language
command: b. thōtki, to	bāg-ti-ē-i-ō, m., lung
order, command	bāgēl, o'clock: poē b, five
bān-dhā, f., arrangement: b.	o'clock: see bāshōtki
thōtki, make arrangements	bāshōtki I I ac., play (instru-
or an arrangement	ment), toll (well), strike
bāng-ā- ² -i, m., European's	(gong, hours on gong, etc.)
house	kōnēk bāshēgēn, how many
bān-yē, f., bully	hours have they struck, i.e.
bānōtki, bānām bkt'gā, II	what o'clock is it?
I ac., put on (clothes, hat,	bāshōtki bāshām bāsh'ūs, II,
shoes, etc.)	be played (of instrument).

sit: hāyōn or ān b. set up
 fatig: fāyēg
 be weary of: fān-gēi-tāi, m. be
 satisfied
 cultivate: t'ia, t'ia
 be weary: bē-yān bēi, m. sit,
 dwell (in bē-t'is, French
 2) be satisfied (of hunger
 or thirst, with word for
 hunger, thirst as nom.)
 be-yān 'bē-yē or -ōs, t.,
 hawk
 hawk: hāw-k

bāzār'-e f. bazar, street of shops
bāzhōki -bā zhāi bā'dū, II, freeze (used with gamuk, ice) g. bādū, it became ice
be pron., we
beś kaī, adj., foolish
bech-ōkī am-fīgās, II I ac. rei, 70 pers., ask for (a thing from a pers.) of, khojōkī
begānā, adj., foreign, strange :
b. manuz, stranger
bath'ī thōkī, forgive (of God) I ac.

belhōsl, unconscious (faint,
illness, stunning, etc.) b
belzat, adj., disgraced; b.
thoiki insult
bekh bər, unconscious (as
hōh) b. beaho ki, talk
deliriously
bej-ə, f. spade
be-p-u-ə, m. yak; be-ki zo
(zo yi zo) ki zo woor zo yo
m.; hybrid between yak an
cow
bērahim, cruel

běrními, f., cruelty
běsko (e in French c), adj.
sloping
bětárě, adj., cruel
bětársi, f., cruelty
bě-u -vě, f., willow

[illegible]

net-piece
bòksh-a-tít, tít-ò, m., bundle
bòksh, f., in date bôn¹, f., cloth
girdle (or belt)
bòr-yá, f., sack; ék mání b.,
du, manu b. sack holding
one, two mannds,
ororón-t-é, m., finger ring with
stone
b'ít, bó'ro, f. hárí, big, large,
great: sio b'iro, general of
army: b'orú, n., village, off-
cet, under tráná: b. b'ókí,

grow; see *malu*
 oŋ-i, -e 'a-i-ŋ, f., bottle
 oŋ-i-ŋ, -e 'oŋ-i-ŋ, m., native of
 Cilas
 ŋai, f. kiss: b. doll; to
 ŋai, f. name of village, Bünj
 ŋak-ē f. wrinkle
 ŋānō-t-ē m., waterproof
 coat
 ŋū-i, m. bird
 ŋū-i-ŋ gen. -wā, m., rice: see
 bal
 ŋā-t-ŋ, m. water melon

is ū long
is aŭ, cepia : middle u

chün-ai m., lamp
chün-ai m., father
chün-ai m., mountain
chün-ai m., set apart for one-
self; a. thick, set apart for
oneself

chün-ai m., shade, shadow

chün-ai m., chin

chün-ai m., heap

chün-ai m., m-r-gas, II 1 ac.,
place

chün-ai m., edge; bank
(of river)

chün-ai m., having a cold

chün-ai m., catch cold

chün-ai m., sad

chün-ai m., lay down,
place, put, leave; nom. c.,
name someone (gen. of pers.)

chün-ai m., white silk (made
in Gligit)

chün-ai m., u., adj. adv.,
late, lateness, slow, slow-
ness, slowly, delay, delayed
cessation from work

chün-ai m., leave of absence,
be separated (or j. for zh),
same as chün-ai

chün-ai m., blue-pine, Pinus
Exoelae

chün-ai m., varicoloured
chün-ai m., basin

chün-ai m., Cilas (a dis-
trib.)

chün-ai m., native of
Cilas

chün-ai m., cypress

chün-ai m., native pipe,
huqqa

chün-ai m., made of iron:
see next word

chün-ai m., iron

chün-ai m., millet: pl. chiné, millet
harvest

chün-ai m., indicating a kind of

sugar, qualitative -hakar,

sugar

of the -ai-ai-ai, f., cup (of any
material)

chün-ai m., joy (with dat.)

chün-ai m., on the day after
to-morrow

chün-ai m., small rag

chün-ai m., letter (epistle)

chün-ai m., bitter

chün-ai m., thing

chün-ai m., sarcasm, -suff-
cōi thirteen, gen. cōino

cōi cōm cōm (3 sing. fem.),
v. int., bent child

cōi mō mō, thirteen

cōi mō mō, ascent

cōi mō mō, m., skin

cōi mō mō, fourteen: gen. con-
dai, condai

cōi mō mō, condai

cōi mō mō, fourteen

cōi mō mō, steal

cōi mō mō, on the fourth day

cōi mō mō, forward

cōi mō mō, m., thief

cōi mō mō, blow: time (in 4
times, etc.)

cōi mō mō, breast (right or left)

cōi mō mō, silence, silent:

cōi mō mō, be silent

cōi mō mō, peach

cōi mō mō, young woman

cōi mō mō, white lime

cōi mō mō, little, mother's

cōi mō mō, father's

cōi mō mō, younger brother's wife

cōi mō mō, acid (1st ü
rather narrow): as ü, c., or
ñái c. masc., verb: cōi

cōi mō mō, leavened: c. hūgān-
ai, m., tomato

cōi mō mō, spark (used w.
agān, of fire)

cōi mō mō, vi or -yi-vi-vō: m.
point, summit

chün-ai m., sting, a. thōk,

sting

chün-ai m., small box

chün-ai m., owner,

master, hence God: land lord

chün-ai m., shiver

chün-ai m., right

(not left): dachibóm, see

dachibóm

chün-ai m., pl. -vāre

chün-ai m., grandmother (on both
sides)

chün-ai m., bury

chün-ai m., iron club

chün-ai m., ten

chün-ai m., tenth

chün-ai m., beard: d.

chün-ai m., slave.

chün-ai m., 1 ac., tr., ham-
mer (nails, pegs etc.)

chün-ai m., post (letters, etc.): of.
next word

chün-ai m., mouthful (of
liquid) of. last word and
see 1236

chün-ai m., lower back

chün-ai m., cloth girdle

chün-ai m., doctor

chün-ai m., shield

chün-ai m., ashes: cf.
next (1 in dal sūd and
liquid)

chün-ai m., crawl, creep
(especially of child, cripple,
etc.): cf. last word

chün-ai m., small canal or large artificial
watercourse

chün-ai m., cinnamon

chün-ai m., sieve

chün-ai m., winnow: 1 ac.

chün-ai m., male of hard lot

chün-ai m., male of hard lot

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chün-ai m., male of hard lot

- gurb-i-yé, f., vine
gūru, brown
gūšpūr-ī, m., king's son;
cf. next
gūšpūr-ē-ē-i-ō, f., house for
straw: cf. last word
gūt-ē, f., tent
gūtū'mū, adj., deep
gūtū'i-yé, f. (with hiki),
epigastric region
gūyē-ē-ē-i-ō, f., house for
cows, donkeys
hke or hki thokki, to run
hāi kfas i interj., alas!
hāi, f., attack: h. thokki, to
attack
hārē n., adj., astonished (es-
pecially at a loss)
hārēn-i-yé, f. n. from above,
astonishment
hās-ē-g, f., sigh: h. thokki, to
sigh: *shidi* h. (cold *sigh*),
deep sigh
hātēn-ī, m., animal
hāi-i-yé, m., pilgrim to
Mecca
hāji, f., pilgrimage to Mecca
hāk, gen.-ti, f., right: hākkār
(w. genit.), concerning
hāl-ī, m., plough
hālāl, adj., lawful (espec.
ceremonially so to Muham-
mads): h. thokki, to kill
lawfully for food
hāl-ē, f., state, condition
hālāt, gen.-ti, f., state, con-
dition
hāpvolki. I I ac., take by de-
ceit
hāpvolkik, (agent fr. above)
treacherous, deceitful
hāhūn-ī-ē, f., bet, stake,
prize: h. thokki, to bet,
stake
hāhizi, f., numeric: Urdu
hāidi

- hāizi, yellow: *h. rīf*, brass
hāi-ō-i-oli, m., animal's hole,
bird's nest, wasp's nest;
kālūhki h., cobweb: *ūwū* h.,
summer solstice: yonliky,
winter solstice
hāvolkik, hāvolkik, see hāli-
hā mād-gen.-ti, praise (God):
h. thokki, to p.
hāmā-ā-ā-i-ō, m., at-
tack: h. thokki, to attack
hāmēlān, always
hāmēl-ā, f., cheese
hāmū, see *dul*
hām-ē-ī (ē)-yē-ē-i-ō (also
gen. sing. -ē-i, dat. -ē-i,
-yē-i), f., eggs
hām-ē-yē, f., kernel, fruit-
stone: phūtū h., fruitstone:
nē phūtū h., kernel
hāmū, I am
hāmū-ē, m., goose
hār, adj., every: hār chāk,
every day, always: h. āk,
h. jāk, everyone (chal
hār-(surd) r) b-ā-i-ō, f., betro-
thed: h. āk, sparrow
hārē-i-ē, f., large row (for two
men)
hārēm, adj., unlawful, op-
posite of hālāl, q.v.
hākkār-ē, f., gun (in mouth)
hārēp, Sīnā music
hārē-ā-ī-ē-ē-ā-kk-i-ā-ō, f.,
betrotal: see hār and kār-
hākkār-ī, m., jewel
hārē-ē-ē-i-ō, f., winnowing
fork w. five prongs
hārōlki hārēm hārēg, I I
ac., take away, quench
(chūsh), satisfy (hunger):
ēti h. v. tr. crack
hārōn-ē, f., cheek (part of
face)
hāsīr-i-yé, m., cook (I is I
long)

- hāsh-ō-ē-ā-i-ō, m., elephant
hāsh-ī, m., hand, cubit: dāch-
yāi h., right hand: kār-bū
h., left hand: hāiki lālīn,
lantern: see *lāwū*
hāji-yé-yēi yō, f., shop
hākkār-ā-ā-i-ō, m., hammer
hāwāp thokki, I ac., entered,
hand over
hāy-ē-ō (m. pl.), to play:
sometimes sing., as hāyki
mor, joke, jest (see mor):
hāyki mor thokki, to joke.
jest
hāyōlki hām hāyīū, I I, laugh
hāy-ōn-ōn-ō-ā-i-ō, m.,
present (same sense as *gōrīn*,
q.v.)
hāyōn-ōn-ōn-ē-i-ō-ā, m.,
target: h. hāyōlki, set up
target: hāyōnēi trēn mēzhān
(or mēzhānēi) trēn thokki,
hit centre of target
hāzār, gen.-ti, thousand:
hāzārō hō, thousand
hāzār, present, in attendance:
h. nūsh, is or are absent: h.
bōlki, to be present, be in
attendance
hān, adj., in difficulties,
strengthened
hāi-ē, f., village: tom hāik'i
jāk, one's own townspeople
hā-ē-ē, f., habit
hāhāyik, advice, instruction
hāhāyik, gen.-ti, cleverness:
hāhā h., wonderful work
hāmī-ē-ē-ā-i-ō, f., bride
hāmīy-ō-ē (ē)-ē-i-ō, m., bride-
groom
hāmīn-ē, f., noise
hāmīn, gen.-ti, m., snow
hāmīl-ē-ē-i-ō, f., avalanche
of snow, ice
Hādi-ē-vi-yē-i-ō, m., Hindu
hā-ī gen.-ti, f., breath (I is I
long)

- long) h. thokki, breathe:
h. h. thokki, be out of breath
hā-ē-ē-i-ā-i-ō, m., part, por-
tion
hāsh-b-ē-ā-i-ō, f., account
(financial)
hā-ē-ē-ā-i-ō (I is I long), m.,
heart: hāzh thokki, remem-
ber: see *gubūi*
hāyōlū, adj., brave
bāzhū, used w. zā, brother, ac.,
sister, etc., to mean "full"
brother, sister, etc.
hō, then, in that case
hō thokki, call (w. dative)
hōsh-gen.-ti, f., sense
hūsh-ā, gen.-ti, f., inoculation
hūkām-ē f., order, com-
mand: h. thokki, to order,
command
hūnkn, f., flax
hūn hūng, f., oath: h. thokki,
take oath
hūn bōlki, get up, stand: hūn
thokki, raise, lift, carry, take
off (saddle, bridle)
hūnk'r-ē-ē-i-ō, f., craft,
trade, craftsmanship
hūnā'ē, cross piece of wood
at head or foot of bed,
different from *šjōn* and
pawōn, q.v.
Hūnā, name of district
hūshyār, alert, awake
hū-y-ō, m., owl
hū(h)-ī, m., bear (ferlay
hū, adv. who day before yes-
terday)
hūyārōlki, I I ac., cause to
arrive, conduct (causal of
next), like Hīn. pāhūnēnā
hūyārōlki-ē yēm-ā-tū, I I,
arrive
yāzēkē, gen.-ti, f., permis-
sion, leave of absence
ikh-nyōlki-ān-ā-tū, I I, come
out, emerge

1000, māk (pl.) māxi, māl, monēfi
 mōdāfī - i, māl, labourer : sea
 mōzardāfi mazur
 mōzēdāfi adji, teacher : a
 mōzgar, time : rd Mōdām-
 mōdām travar

between, in middle
azhā, (day, prep. in) be-
māzhā, (day, prep. in) be-

008 c ppi 1 9

or her brother who
(the b) is older than
you are and younger than

1110-212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024,

mkz rd (f. images: see
mkzrd

[illegible]

see mǝzumi
mēo-ɛ, f, ta
mǝhr-ŋr, ʔha, f

ment of the

one or two adj.

up to 100,000

() 梨, 蘋果, fruit
gen: yli, 脂肪, fat.

urinate
urine: m. doŕki;

Inst. E., often coupled with

mindtvari
k. társ. lak.

$$Z_{\alpha} t \left(\frac{t}{t_0} \right)^{\alpha} \left(\frac{t}{t_0} \right)^{\alpha} \left(\frac{t}{t_0} \right)^{\alpha}$$

180

the elementary

to die

2. másóki,

mora, i e d's mora,
m'raoiki, II I Ho, V. tē,
vūrele (milk)

int. (cudde) mātā mātā TL. V. mātā

but, curdled milk
mucosa, mucin, mottled, II

escape, be saved, v. d. m.
remain, in memory, v. d. m.

remān, m, memory (Cru)
 vād raibna : vād mūdī, it
 will not be forgotten

müchînü, adj., former, front
müchö, adv., pren before in

muchno, adv., prep.: before, in front: used also of advance of money, market, etc.

of money, much of it, towards the front, forwards:

ma, jo, much¹¹, in front of

mudá-*it* -ivə, m. plaintiff

in, defendant

mūgar-ī, m. he-got
mūhbat-, gen-āī, f., love

mūkābūa thoikī, v. tr., con-
front

mūk- (h) -i -ū' -ō, m., face
mūk- (h) -i -ū' -ō, m., pearl

case

mũk^hhán-t^h-é, f., verandah;
mũlā, -ŷ-və-yāi-yo-f, girl

māi + -iyā, f., root
mālis, dropsy

malik - e - ſi - o, f., country
Malki Salih - (or Sab -) gen.

-ki, Asst.-Resident in Cilas
num ren: mūmāi f wax[illegible]

húnaðis, adj., proper suitable
núnkr-, gen. ði, n. ndj., refus-
ing denving m. hölli

ing, denying: m. balki,
refuse, deny
also (cf. item):

murmu - m., file (of iron):
m. doiki, to file.

James Madison, in, "The Federalist," No. 10

- mūshā-ā-ē-ā-āi-ā-yo, m., man (vir)
 mūshā-ā-āi, gen.-ā-yāi, f., courage
 mūshān, i, q, mūshān, q, v.
 mūshān, adj., difficult
 mūshān, i, q, mūshān, q, v.
 mūshān, ā-āi-āi-āi, f., fist
 mūshān, (h) i-āi-āi, m., fist;
 hit m., thokki elench one's fist; hit m. that doiki. (or stō-āi or zamō-āi), all with 2 ac., strike with the fist
 mūshān, m. pl., straw
 mūshān, adj., other: m., kō, someone else, some other:
 m. jēk, something else: m. jēk jām-wār, some other bird: m. jēk mūshān, some other man.
 mūshān, curried, see mucō-āi
 mūshān-ā-āi-āi, fem., mūshān-ā-āi-āi, dead: see mūshān
 mūshān, i, l ac., v., kō, save, end: as m. pay debt
 mūshān, f., bamboo
 mūshān, name of district
 mūshān, adv., here
 mūshān, adj., disagreed: n. lothi, to disagree
 mūshān, i, gen.-yāi, f., disagreement
 mūshān, impure
 mūshān, gen.-āi, m., cash (money)
 mūshān, f., copy (of writing, etc.): n. thokki, to copy
 mūshān, m., vote (for oxen): māter doiki, to vote
 mūshān, prep. (indecl.) with, along with: m. māshā, along with me
 mūshān, ā-āi-āi-āi, f., action at law: n. thokki, bring action against
 mūshān-ā-āi-āi, m.,
- mūshān-ā-āi-āi, f., good name
 mūshān, gen.-āi, f., commendable
 mūshān, i, q, mūshān, q, v.
 mūshān, adj., naked: n. pā, one
 mūshān, m., lead
 mūshān, adj., naked: n. pā, barefoot
 mūshān, adj., impure
 mūshān, f., sinew, vein, pulse:
 n. pā-āi, look at pulse
 mūshān, bāzā-āi or vā-āi, fall from height: n. vā-āi, throw down
 mūshān, displeased
 mūshān, soft: n. mūshān, good
 mūshān, tempered
 mūshān, difficult
 mūshān, mūshān mūshān, II, be lost
 mūshān, generally n. bānda (pl. bānda-āi), ungrateful
 mūshān, gen.-āi, f., fortune, fate
 mūshān, f., advice
 mūshān, m., snuff: for nose, Peshān-āi n.; for mouth, sinō n.
 mūshān, dūmō mūshān is m. pl.)
 mūshān-āi, m., nose: mūshān-āi-āi, nostril
 mūshān, f., gon-vino, nine: mūshān, ninth
 mūshān-āi-āi-āi, m., servant
 mūshān-āi-āi-āi, f., service
 mūshān, i, mūshān, in this direction: mūshān, from this direction
 mūshān, new
 mūshān, nōl
 mūshān, i, l ac., v., lose
 mūshān, gen.-āi, f., sight
 mūshān, Sir
 mūshān, āi-āi-āi, not
 mūshān, again
 mūshān, of m., this

- mūshān, f., thus
 mūshān-āi-āi-āi-āi-āi, II, be pressed (literally), be oppressed
 mūshān, I l ac., take out, ejected, dismiss (servant) take off: Hindi mūshān
 mūshān-āi-āi-āi-āi-āi, II come out (lit. and of eruption, small-pox, etc.) climb (hill): Hindi mūshān
 mūshān-āi-āi-āi-āi-āi, m., forehead
 mūshān-āi-āi-āi-āi-āi, II, sprout: see mūshān
 mūshān, blue, green, untripe (i.e. still green, of corn, etc.):
 mūshān, grass-green
 mūshān-āi, f., prayer: n. thokki, pray
 mūshān, I l ac. (causal) of mūshān-āi-āi-āi-āi-āi, hide oneself
 mūshān, I l ac., press (literally). oppress
 mūshān, i, very short, gon. mūshān, f., sleep
 mūshān-āi, gen.-yāi, f., pity
 mūshān, adj., hungry
 mūshān-āi-āi-āi-āi-āi, f., hunger
 mūshān-āi-āi-āi-āi-āi, f., mūshān-āi-āi-āi-āi-āi, (also -āi-āi-āi-āi-āi-āi), or -āi, II, trouble. The noun. is word for house, got; roof, bēshā, roof, etc. from which tripping occurs
 mūshān-āi-āi-āi-āi-āi, f., lance
 mūshān, nōm-āi-āi-āi-āi-āi, m., name
 mūshān, to name (gen. pers.)
 mūshān-āi-āi-āi-āi-āi, m., nail (finger or toe)
 mūshān, this
 mūshān-āi-āi-āi-āi-āi, m., injury: n. thokki, to injure
- mūshān (u very narrow), am, is or are not. This word stands by itself, not being part of any verb.
 mūshān, I, look for
 mūshān, to dig
 mūshān, m., cushion for chair
 mūshān, prep., used with jo. as or, except, apart from, excluding (common in Cīās)
 mūshān-āi-āi-āi-āi-āi, f., air, wind
 mūshān-āi-āi-āi-āi-āi, m., guest
 mūshān-āi-āi-āi-āi-āi, f., lip, used only for lower lip, khāni-āi, lower lip: see āi
 mūshān-āi-āi-āi-āi-āi, m., lip, only upper lip: khalān-āi, upper lip: see āi
 mūshān-āi-āi-āi-āi-āi, m., foot (of person, animal), leg of bed: mūshān-āi-āi-āi-āi-āi, to hobble (horse, etc.) pāth
 mūshān-āi-āi-āi-āi-āi, m., sole of foot: see āi
 mūshān, gen.-āi, m., half a month
 mūshān-āi-āi-āi-āi-āi, II, ripen, be cooked (of bread etc.)
 mūshān, fruitful (said of tree)
 mūshān, I ac., create: Paḍa Theyā, Creator
 mūshān-āi-āi-āi-āi-āi, f., price (fashioning)
 mūshān-āi-āi-āi-āi-āi, m., cloth
 mūshān-āi-āi-āi-āi-āi, f., shoe
 mūshān, adj., ceremonially clean, holy
 mūshān, ripe, cooked - (Thun- pūthān) see pūthān
 mūshān, f., khalān
 mūshān-āi-āi-āi-āi-āi, f., grindstone
 mūshān-āi-āi-āi-āi-āi, m., bed (esp. European)
 mūshān-āi-āi-āi-āi-āi, II, be

- shū shuv-ī -ā'i -i, dog: fem.
 sōci shū (declined as masc.)
 shū-darī, -ā'i or -dā'ya.
 -darī, -dā'yo, boy
 shūgū, f., a thorn with yellow
 wood
 shūgū-āi -ā'ye, f., friendship
 shūgū-ū -ā, m., friend
 shūgūy-ārī -arē' -arē'i -arō,
 f., friendship
 shūgūy-ye -yē -yo, f., large
 pear
 shūyōki shūyei shūdū. 11.
 grow old (noun, clothes)
 shūkar- gen. -āi, m., Friday
 shūl- gen. -āi, f., love
 shūmāi- gen. -āi, f., north
 shūmāi- i. m., wren
 shūmūny-ō -āi -āi -ō (ū
 very narrow), m., mouse;
 also shūmūnyōyo
 shū-ō gen. -āi, no plur. boy:
 see shūdārī and darī
 shūv' bōki. v. int., begin: a.
 thōki. v. tr. begin
 shūv-ārī -arē' -arē'i -arō, f.,
 happiness (ū narrow)
 shūyārōki (ū narrow), 1 1 ac.
 v. tr. to please
 shūsh-ā āi -āi -ō, m., glass
 shūshōki shūshōi shūky, 11,
 become dry
 shūy shūi, m., mushroom
 shūy-ī -ā'ye, f., corner: car
 shūi, four cornered
 shūsh-ū -ā, m., bud: throk
 bān s., slightly open bud
 shūvōki, 1 1 ac. v. tr. to
 dry

- shūshōki shūshōi shūshū v.
 int., 11, swell (of flesh, bone
 etc.): cf. pūshōki, pig-
 hūshōki
 sh., gen. -āi, f., breath: s.
 wayōki. breathe: s. s.
 thōki, he out of breath:
 see sō, sūwū and sō bōki
 sh., six, gen. sūwū: sūwūō
 sixth
 sō bōki, to embrace (w sūi),
 with, of pers. embraced):
 see sō
 sōcōki sō'cam sū'ūs, 1, be
 attached, etc. (Hia Igna):
 with 2 ac. to hit mark (of
 gun, arrow, stone): nē s.,
 (2 ac.), to miss: kom'zū
 snōt, busy: see sōki
 sōdār-āi, m., servant.
 sōdār-ī -yē, f., service
 sōk-āi, m., neck (generally
 man's, seldom woman's)
 sōki bōki, slip (on ground,
 also from one's hand): s.
 bōki dīsh, slippery place
 sōk, adj., full: s. bōki, be
 full: s. thōki, fill
 sūwūō, see sū
 sūvū, gen. -āi, henna
 sūvū thōki, to whistle in order
 to call someone: see sūfkyā.
 sūvūki: cf. shūi
 sūv-ō -ā, adj., blind: fem.
 sūv-ī -yē: cf. shūi
 sūvōki, 1 2 ac., beat, strike
 sū bōki thōki, disguise one-
 self
 sū-āi, m., horn
 sūf, sūf or sū-ī, -ā'i -ō, n.
 Sūn man, n. Sūn: Sūnēk,
 m., a Sūn: Sūf sūi, Sūn
 m., a Sūn: Sūf sūi, Sūn

Sūn (ā as in French "page"),
 Sūn bag, Sūn bag, the
 Sūn language: see bag

- Sūnōc -ū' q, fem. -ī -yē, a Sūn
 from Yāg'sān: see next
 word
 Sūnāi-ī, gen. -yēi, f., that
 part of Yāg'sān (independ-
 ent country below Cīnā)
 which is inhabited by Sūn
 sū-āi -ā'ye -ā'yē -ā'yo, f.,
 wild rose
 sū-ī -ā'i -ō, m., head
 sūōn-ī, gen. -āi, m., head of
 bed
 sū-ū -ā, m., cone of fir or
 pine, ear of wheat, barley,
 rice, etc., shūy s., ear of
 maize before cob is formed:
 see shūy
 sōki sūm sō'gūs, 1 1 ac.,
 attach (Hia. Igna):
 sōdār agār s., not fire to
 house: see sōcōki
 sō-ī, gen. sō'no, sixteen:
 sōnō'no, sixteenth
 sōk, adj., sleek (of rope, etc.)
 sōl -ū -ō, m., small bunch
 sōm-ōki -ūm -ī'ūs, be tired
 sōt -ū -ā, m., throat, neck
 sū thōki or sūthōki, take
 rest
 sū thōki, to smell
 sūnē hūshōki, to crawl (esp.
 of snake)
 sūkyā- gen. -āi, whistling:
 s. thōki, to whistle (for
 pleasure): see sūi
 sūvū-ī, gen. -yēi, f. (and s.
 thōki) name as sūkyā q. v.
 sūv-ā -āi -ō, f., army: sū'ō
 (less often sū'ō) dīsh or
 sūdar or bōyo, general or
 other superior officer
 sūshōi, gen. -āi, m., blotting
 paper
 sūf-ī, m., wick of earthen-
 ware lamp
 sūvōki, 1, teach, 1 ac. rei

- and dat. pers., but if
 subject taught is not men-
 tioned, pers. may be in
 either dat. or 1 ac.
 sūcōki sū'qūm sū'ūs, 11,
 learn: subj. of verb is in
 nom., (not agent case)
 sūk-āi, gen. -āi, praise: s.
 thōki (gen. pers.) to praise:
 see hūmū
 sū'gūl-āi, m., sand
 sūgūl-ī -āi -ō, f., vanguard
 sūm-āi, f., silk (2nd i very
 short)
 sūn-āi, f., river (esp. Indus)
 sūcōki sū'qūm sū'ūs 11, sew
 sūpki, gen. -āi, same as sūfī
 sū-āi -ā'ye -ā'vā'i -ā'vō, f.,
 razor
 sūf, adv., only
 sūf-ā, gen. -āi m., vinegar
 sūf-āi, adj., pure (of oil,
 water, etc.)
 sūf-āi -ā, f., native language
 sūbūl- gen. -āi, f., association
 with (abstr. noun): s.
 thōki associate with
 sūōj, adj., female
 sūki sūm sū'ūs, 11, sleep: see
 sūvōki
 sūm-ī -vō -yē -yo, f., friend.
 sūn- gen. -āi, gold
 sūv-ārī -arē' -arē'i -arō, m.,
 goldsmith (a is almost pure
 as in Eng. "man")
 sūj sūyārē or sūyō, f.,
 man's wife, queen
 sūf sūv-ā -āi -ō, f., needle,
 pin, needle
 Sūn, f., name of district,
 Swat
 sūy, adj., true, straight, di-
 rect (of road): interj. cer-
 tainly: yes, that's so:
 sūyōzū gon, he went straight

石 (near vowel) 石-b-a-kī-o
 石, large waterfalls: yōm-yōb
 (near vowel) same (dead-
 ened), small hand mill: yōm
 or yōm yōm bā, stone of
 one of these: a-zhūn bā,
 upper stone: khīnū bā,
 lower stone: khīnū bā.

vōl. ɔ. f. seed of Pinus
lower stone
Gerardiana ore d'ble pine
vūlo (narrow; and long). adj.
apart, separate; ʒ. thoŋg,
to separate
um vōm i ai. o m liver

yun-8 tsi -i ai o. ai, liver
 yun-8 ai o. f. moon: yun
 puri or panzi bolqi, be full
 moon, y. kholi bolqi, moon
 become small: y. fan bolqi,
 moon be half: y. shudi,
 moon has grown old

yūparōki, I l. ac. reconcile, cause to be joined
vūjōki, I l. ac. & tr., join
yuvōki, I win
zait-ō-vi-ha-vi-nōvō m farm

水灌田 *shui-kuo-tien*, water for irrigation
 打傷 *ta-hung*, wounded : 打傷他 *ta-hung-tai*,
 打傷他 *ta-hung-tai*, to wound : 打傷他 *ta-hung-tai*,
 打傷他 *ta-hung-tai*, wounded

z. khūm-i or -ā, m; wound:
z. thoiki or doiki, to wound:
z. bolki, be wounded
z. mānt-ā', f., surer
z. ginōti or doiki, go bail
z. māndā-i, m.; farmer

zāmólkī, 12 ac. strike, bent
zāns-a-k'it', m., small brass pot
zāngār', gen. ā'ī, m., rust:
zāngārsā khegūn; rust has
zūn, -ā, f., little valley

eaten it; it has rusted zürün-, gen. -i'ı, f., dunghill

ENGLISH-SINĀ VOCABULARY.

For details of conjugation and declension, etc., see the
 Sīna-English vocabulary ç, ş, z, indicate cerebral c, ç, žh;
 cerebral j is specially marked.

zán-² zé-jí-xo, si, xouse
 zén-té gen.-si, i, necessity
 xan-zú h, f, or s, mi, all
 za-vé-si m., pilgrim to foreign
 zél-ti manner, land; kē zi.
 jāc ze, how, of what kind?
 anō ze, thus, of this land
 zā-zū-ra va-ti-ro, ni-, brother-

zavni, dli' uice (brother's daughter); zavni plus, nephew, (brother's son)
zlvng' n' a/m' -a' -a'ro, m., sister's husband; son-in-law

zahnüb., gef. pl. f., south
zahn. m. pl., geschwister,
brothers and sisters
zahnärzt.-ig. f., medicine (word
used in Illinois)

zəkəlōwki, 11.6c. v. tr. pull
zək' thōki, 1 a.c. pull
zək' adji, lying down: z.
tīnōwki, knock down

zhuuk - c. my kidney; cf. zhuukt
zhuu bolki, rise (of sun, moon,
stars); zhuu lei, -est; also
zhuukt, f. touch; z. bolki, he

touched: z, thoſki touch
zigu, adj, long
zjafu- t, f, feaſt
zuxla, adj, living
zindnami- ya- yel- vo. f, life

zít, gen zítki, f., obstinacy
zo zq'yi zq'vái zq'vò or zq'yo,
m., generally bapiti zo,
-hybrid, between -yák- and
cow

zōrōvōrī, f., strength, tyranny.
zūn, -s, f., little valley
zūrūn-, gen. -ā'i, f., dughill
ZOCABULARY.

For details of conjugation and declension, etc., see the Sina-English vocabulary c, s, z, indicate cerebral c, sh, zh; cerebral j is specially marked.

Takes the low tone.

- abandon, phāt thōiki
 abate, tr., āpū thōiki : int.
 āpū thōiki
 abile, bāyōiki (sit)
 ability, hāyākt, f. : taup'k, m.
 able, adj. hāyēk : be a to, thōiki
 about, concerning, kātyo,
 hākt, both with gen.
 above, hāyē' hāyē' f.
 absence, leave of, yāzāt, f.,
 chūf, f.
 absent, be, use āyū āyē, is not
 here, hāzīr nīsh, is not
 present
 abstain from, akō' rāchōiki w.
 jo, from (i.e., keep oneself
 from) nē thōiki phāt thōiki
 absurd, fuzāf, hēyākt f.
 absurdity, hēyākt f.
 abundant, hōdū, bō'du
 abuse, n. (= gen.), shāyē
 abuse v., ka'yōiki, shāyē dōiki
 accelerate, to, mīhazūr thōiki,
 mīhōiki
 accent, mōyōkyēi tarikā,
 rānīkī tarikā
 accept, see "accede to"
 accompany, sāi hōyōiki
 account (story) cā'ga, f.
 shift, f. : (financial), hīshā
 I
 accurate, see "correct"
 accusation, tohūāt, f.
 accuse, tohūāt gōiki
 acid, adj. cā'kū
 accustomed, be, adit thōiki
 uche, v. shāyōiki
 acquaintance, see "friend"
 acquit, bāri thōiki : he acqui-
 ted, bāri thōiki
 acquittal bāri, f.
 across, pūr, re khū, in vari-
 ous, see "do," "make,"
 "work"

THE VOCABULARIES.

- also, permissive tense, as
 hāyō't, let him sit
 allowance, rozinā, m.
 almond, bhāda m.
 alms, niāz, f.
 along : along with, sāl, ualā :
 along (bank of river) kūt'yo
 alone, ēk bē (for bē't), ēkāt'ū
 alone see "lone"
 also, ga
 alternation, hādī, f.
 although, ākhanāt
 altogether, khās
 always, dēgo, hūr chāk
 am, hānū
 among, māzān
 amass, gāt' thōiki : jē'm
 thōiki
 amulet, tannū't, m.
 amuse, khūsh thōiki : a.
 oneself, tannū hō' khūsh
 thōiki
 ancient, see "old"
 and, ga
 angel : in heaven, mūāyik :
 on earth for man fr'ānā :
 a. of death, jil gūyēk
 mūāyik, his name being
 izrāf
 anger, rōs, f.
 angry, rōs, khāfa : khūsh w.
 negative
 animal, hāt'ān, m.
 ankle, gūh'ān, m.
 anna, ā'nū, f.
 annoy, tēhūōiki
 answer, jūāb, m. : v., jūāb
 dōiki
 ant, phī'fī, f.
 anxiety, ānāhā, f., fikr' or
 fikr, f., ānāhā, f.
 anxious, ānāhā, fikrān
 any, anyone, anything, any-
 where, etc., no special word :
 either omit or use interrogat-
 ive w. gū, esp. in negative
 clauses : e.g. kōjū ga nūhā,
 is not anywhere : kēi dīhāt'
 ga nē, not in any place
 anywhere (without ten'wān),
 gūw
 apart, yū'lo (u long and
 narrow)
 apparent (visible), lē't
 appeal (legal) āp'f, f.
 appearance, form, shākt, f.,
 surā, f.
 appraise, shīōiki
 apple, tree or fruit, phūāf,
 m. : Adān'a a, mūān, dōdā
 mūān, f., see "apple"
 apricot (fruit), jōyōf, f.
 approve, jūf, f.
 approve of, khūsh thōiki,
 pshād thōiki
 are not, āyū
 arch, m., āf, m. : make a.
 qāt' phīōiki
 arise, ūhōiki
 arm, ānāki, m. : armpit, gāt'ū
 f. armless, khūsh
 arms (military), sūnū n, f.
 arrange, bādīhās thōiki
 arrangement, bādīhās, f.
 army, sī, f.
 arrive, ūhōyōiki. Yāyōiki :
 cause to, ūhōyōiki
 ūhōyōiki, ifayōyōiki
 arrow, kōn, m
 article, see "thing"
 as if, yūnī
 ascend, āzād hūyōiki
 ascent, colci, f.
 ashamed, see "shame"
 ask-question, khōyōiki : do-
 mand, bēhōiki
 ashes, dā, m. (sure liquid)
 ass, jūkt'ū, m. (corol'nal)
 assemble, int. gāt' thōiki : tr.
 gāt' thōiki
 assembly, jūkt, f.
 assist, āsāstance, see "help"

associate with, sobat thoiki
or the wife, wŭth: a, wŭth
oneself, see "mix"
association with, sobat
suredly, certainly, sŭen
astonish, hŭn'ŭn thoiki; be
a-nd, hairn bolki, tŭn'ŭn
bolki
astonishment, hŭn'ŭn, f.
Astor (village), Astor, f.
attain, (Ladu lānā) thoiki: be
a-nd, see bolki
attack, m., hŭn'ŭn, f.
bailor hāmā, thoiki: see
jŭt

atempt, n., kosh'ŭn, f.: v.,
"kosh'ŭn" thoiki
attend, be present, hŭn'
bolki: a, immediately, hŭn'
thoiki

attendance, in, hŭn'
attention, (sore
pŭw

auction, lŭm, f.: v. be, lŭm
nunt, father's sister, phap'
mother's younger sister or
father's younger brother's
wife, cun' ŭā: father's
elder brother's wife, bŭn
nā: wife of brother who
comes between father's or
mother's eldest and young-
est brothers is māzhini mā
author, (literary), l'khe'ŭk,
l'khe'ŭk

authority, ekh'ŭn: under a,
tabe'ŭn: the authorities,
sŭkār

autumn, shar'ŭ, m.
avalanche of stones, bath',
m.: of snow, hŭn'ŭn, f.
avarice, tŭ, m. f.

avaricious, khāmākā
awake, adj. shon, hŭn'ŭn:
v. tr., shon tharōki, ŭthar-
ōki: v. int. shon bolki

beast, bŭn'ŭn, f.
be, bolki, sŭn'ŭn

beak, thum'ŭn, m. (mō'ŭn: ŭ
long)

beam of wood, bŭn, f.: kŭn', f.

beans, Erŭn'ŭn, rŭb'ŭn, f.

bear, m., ŭ, (h), m.

bear, v. endure, tŭn'ŭn, f.

child, cun'ŭn without object:

or, thoiki v. word for son.

daughter, cun'ŭn, hŭn'ŭn thoiki

beard, dŭn, f.: see "have"

beat, sŭn'ŭn, zŭn'ŭn, w.

while, thur'ŭn, dŭn'ŭn, thŭr'ŭn
thoiki

beautiful, mŭn'ŭn

beauty, mŭn'ŭn, f.

because, mŭn'ŭn kŭn'ŭn (lit. for
this reason)

bed, m., v. dŭn'ŭn, thŭr'ŭn
thoiki

become, bŭn, bolki

bel (native), khŭn, m.: Euro-
pean, pŭn'ŭn, m.

piece of wood at head or
foot of b., hŭn'ŭn, f.: see
"foot," "head": a torrent

bed, m., m.

bee

before, adv. prep., mŭn'ŭn:

adv. mŭn'ŭn

begin, bolki, shŭr'ŭn thoiki,
lāmōki (lit. seize): intr.

shŭr'ŭn bolki

beggar, fŭk'ŭn, m.

behalf, on my behalf, mŭn'
bag, ŭ: see "for," "sake"

behind, adv. prep. phŭtū:
adv. phŭtū

behold, see "see"

belly (stomach), dŭn'ŭn, f.
belong, see "belong"

bend, v. be, kŭn'ŭn thoiki: v.

bird, kŭn'ŭn, f.: kŭn'ŭn, f.

bird, kŭn'ŭn, f.: kŭn'ŭn, f.

bird, kŭn'ŭn, f.: kŭn'ŭn, f.

bird, kŭn'ŭn, f.: kŭn'ŭn, f.

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bird, kŭn'ŭn, f.: kŭn'ŭn, f.

bird, kŭn'ŭn, f.: kŭn'ŭn, f.

nā, eat much thing as grain)	boot, hūf, m. : see "shoe"
capōki	bootmaker, see "shoe"
bitter, q'ūi	maker "
black, kinu	boobace, phikpū, f
bladder (for swimming), mky-	born, be, jōki, zhoiki
blame, v. : tohnik' thoiki, or	borrow, ūg aqōki : see "debt"
use word for fault, kūnā'r,	both, batē
f. : gahit' : f. blameless, use	bottle, botā, f
jek kusur mūsh, there is no	boundary (in field, etc.), dir.
fault	f. : bānā, m.
blanket, kūmā'li, m.	bow (for arrows), dānūt, m
bleat, bashoiti	box, sūdūk' f. : būratik' m. :
blees, būrit' cloiki	(small), dābā, m. : dābā, f.
blessing, būrit' m. : fāzā, f.	boy, sūnō, sūndār
bleed, jēl vāyōki, jēl nūtiā-	bracelet, kāvū, m.
vōki w. name of part, as	brain, māti, m. [gōliq, m.
igūyēti, of the finger	branch, būti, m. : (small),
blind, sōvō, cūkt'iti	brass, hūtiyū rīf, m.
blister, phio pig, m.	bray, hūyēti, bāhā'tiir,
blood, jēl, m.	būdūr : see "courage"
blossom, phūmār, f.	bray, see "cay"
blow, v. : (with mouth) phū	bread, tiki, f. : (cappati) capāti
thoiki : (of air), vāyōki	f. : whetstone h., kīstā, m. :
blow n., eqi, f.	non-whetstone, toloopy, m. :
blue, nūq : light blue. sky	unleavened, shūtkē (adj) :
blue, āgāi nūq	leavened, cūrtik' (gent.)
blatting paper, sāteci, m.	break, v. tr., phitōiki : bat
blunder, gūhāt', f.	thoiki, kēp thoiki : b. in
blunt (not sharp), phik	pieces, tēro tēri thoiki : b.
board (wooden), būk'it, m.	fast (at proper time) ykār
boarded, phūkiy, phūktēk',	thoiki : v. inl., phūtiyōiki :
cūti'iy, cūti'ekis	break out (boil, eruption,
boat, kishā, f.	disease), nikhāyōiki
body, dīm, m	breast, esp. woman's, cūci, f. :
boil, m., pu'ēhi, f. : see "break	see "churst"
out	breath, sū, f. : hū, f. : breath
boil v. tr. (need of liquids)	leave body, dīe, m. kēbāz
kūyōki : inl. b'ri vūyōki :	boiki, sūvā kākāz boiki
see "cook"	breath, sū vūyōki : hūst
bold, n. jūdi f. (ū boug) : iron	thoiki : breathe hard, be
b., cūmār' ind. cūmār' iūdī :	out of breath, sū sū thoiki :
worden b., jūhāt' ind. : v.	his hūst thoiki : see "sigh"
tr., ind. doiki, ūdi goiki	1 in hūst is (1 long)
bone, āti, f.	buried (bring up, rear), ūnyōiki,
book, kīshā, f.	hūyōiki

bride, hī, f. : rēshvūi', f.	burn, v. tr. (light lamp, fire,
brick, hētik', f.	burn wood), lūpōiki : (burn
bride, hūmā', f.	wood), dāyōiki : set fire to
bridge, sūn, hūtiyō' m.	house, gōl'zhi āgār goiki :
bridge, sūn, f. : ropewh., gāl, f.	v. int. āezhoiki : (to be
bridle, gūpi, f. (tong) : leather	alight, burning, hūpiēhoiki
halter, būr'gō, m.	Buro (village), Buro
brigit (colour, light, star),	butrow, n., hūtiōl, m.
ting, sūhūy	burst, v. tr., phāyōiki : int
bring, valōiki, aqōiki, nūōiki :	phāyōiki, phāzhoiki
b. up, ūnyōiki	bury (person), dāfu thoiki :
brojal, mōy būlūgūy, m.	(conceal) kīhōiki
brood, cūy	bust, mākūgūl, konēzhi sūot' :
bronze, hūyū rīf, m.	on some business, jēk
brooch (of brass) cūhūnā, m. :	konēzhi
brooch (of pearl), skētiy',	business, kōm, kōm, m. : see
f.	"bust"
broom, hūyōshī, f.	but, conj., jēkin, kūmā,
brother, zā : sister's husband	mitgār, vūtiēki
zhanō' : wife's b., ūhūit' :	butler, gū(h) f. : buttermilk,
brother and sisters, zāzā,	mail, m. : see "ghī"
m. pl. inl) (brother) hū'zhi	butterfly, phū(ō), f.
(zā)	buttermilk, see "butler"
brown, gūyū	button, tiki (b), m
brush, būrūsh, m. : v. tr., kīnē	buy, gūg gūnōiki, sometimes
thoiki	gūg doiki, i.e. pay the price
buckel, pūl, būk'it, f.	by : beside kōj : by means
buckwheel, gūnā'f, f.	of. gi : by (of agent), use
bud (closed) sūhūtiyū, m. :	either active construction
(slightly open), hūok hūyū	of verb, or passive par-
sūhūtiyū	tieple w. agent, as mūi
buffalo (male), skūdh, m. :	mūtiyū rīfū, what was said
(female), mātiyū, f. : b. calf	by my father
(male), kūtiyū : (female),	cabbage, gōbi, f. : kind gōbi,
kūtiyū	f. : see cauliflower
bugle, kī'rūm, m. : b'gūl, m.	cable, dīkēbi, f. (i in half auril)
build, doiki w. word for edifice	cake (leavened, not whetted),
as object	tolōpyū
bulbul (bird), būbūl, f.	cage (of any cage), kīfū, f.
bull, dōnyū, m.	calculate, ānūhāz thoiki
bullet, dī'it, m.	calculation, ānūhāz, m
bundle (of various things,	calf, bātsūit', m. : (female),
cloth, etc.) būkūdh, m. : (of	bātsūit'ōi
wood) būr'f	call, n., hō : v. hō thoiki
Buner, (dissect), Būnār, f.	canal, āti, m.
Bunji, (village), Bōgi, f.	canal, dān, f.

[illegible]

- concerning, prep., hăkôr with gent.
 condiments (for food), masale, f.
 condition (state), hâl, f.; hălagt, f.
 conduct (cause to arrive), yđgarôlki năgarôlki, năgarôlki
 cone (pine or fire) şşyşy, m.
 confess, mănôlki, I f. a.
 confidence, yđbăr, f.; ăđbăr, f.; see "depend"
 confront, mûkăbăla thoiki
 connection, see "concern," "concerning"
 consider, see "regard," think"
 consideration, see "participate"
 consolation, see "comfort"
 console, see "comfort"
 conversation, morkăl, m.
 cook, v. tr.: in pot, raşôlki (Panjahi rîmînă); int. razlôlki (Panj. rîjşnă); cook bread, etc., pazlôlki (Panj. păkăşnă), thoiki; int. păcôlki (Panj. păkăşnă); crooked, rădă (in pot), păkă; undercooked, şmă
 cool, n., hăşrî, m. (it is long), iki hăşvêl, iki thoiki; (European's) kăşnă
 copper, jalyo rîf m.
 copy v.: writing, năkăl thoiki; other things, păkăşnă thoiki; n., năkăl, f.
 cord, see "rope," "string"
 cork, n., şôri, f.; kăk, f.
 corn, n. (on foot), măşyôr, f.; see "wheat," etc.
 corner, şhîrî, f.: four-cornered, carăhîr, carăhîr
 corpse, kăm, m.
 correct, mîj, m; mîjî, pîru, dost, see "price"

- crowd, bôdă with word for people, men, etc.
 cruel, hăşrîm, bôkăş
 cruelty, bəşrîmî, f.; bəkăşî, f.
 crumb, (ăkăş) pluk, m.
 crush (both literal and of oppression), nălki; be c. ed, năşlôlki
 cry, roiki: of all animals, bəşlôlki
 crystal, yđavăr
 cubit, hăk, m.
 cunning, calăk
 cup (of whatever material), cîr, f.
 curdle, see "milk"
 cure, v. tr., mîşîlă thoiki, yđan thoiki, yđăj thoiki; see "treat"
 curse, curăşl, hăkă: curse you! tîl hăkă hăk
 curtain, părdă, m.
 cushion (for head), onokş, m.; (for chair), kăşpăcă, m.; small razai for ground, kăşpăcă, m.
 cushion, col, f.; adă, f.
 cut, v. tr., căşpă thoiki, kă thoiki; split, căşpă doiki; cut in pieces, kăkă kăi thoiki
 damage, măkăş, f.
 damp, ăş
 dance, n., mîş: v., mîş doiki danger, dangerous (fear), bîşlôlki
 Dard, see "Sinn": the root "dard" is not used in Gilgit
 dark, darkness, tîşh, m.; dark half of lunar month, kăşpă, m.
 date (in calendar), tărîkă, tărîkă, f.: what date? kăkăkă tărîkă?
- daughter, dă (h), f.
 dawn, ligătkă şhî, m. (morning light); day is dawning, şhî bîş
 day, dăş, m.; căkă, m.; mid-day, dăş, f.; half a d. tîşh şhî, f.; see "tomorrow," "yesterday"; every day, hăkă căkă, dăş
 dead, mîş
 deaf, kăş
 dear (beloved), şhîdăş: (in price), bôdă gă că
 death, măş
 debt, ăş, f. (it is a long); kăş: pay d., ăş mîşlôlki or doiki
 debtor, ăşrăş, m.
 deceit, dokhă, f.; fire, f.; tîşî, f.
 deceitful, jîşgăşnă, şhîşgăşnă: mîşlôlki
 deceive, hăşvôlki: any word for deceit with doiki
 decide, făşhă thoiki
 decision, făşhă, m.
 decline, see "refuse"
 deep, gîşîşnă
 deer, măşvăr, m. (markhor), bîş, m.; others, ăşrăş m.; kă, m.: rôş, m.
 defeat, n., şhîkăş: be defeated, şhîkăş kăşlôlki
 defeat, n., kăşrî, f.
 defendant, măşvăr, măşvărî, m.
 deformed (without one or both hands), kăşşy
 defrauder, tăş, m.
 dejected, găşşy
 delay, n.: delayed, adj., căş (adj.)
 delirious, ăşrăş, măşdăş.
 delirious, băkăşnă bəşlôlki (i.e. talk delirious)

[illegible]

- equal, sinār', pkr'ū, fair (weather), skā : n., bezi, f.
 error, this, f. : kūsār', f.
 gkātī, f. : see "fault"
 escape, mucōki
 estimate, kūdazā, m.
 Europe, see "England"
 European, see "Englishman"
 even, ad'v., ga
 evenness, m., m. : in the a,
 shunat
 ever, kārē' : in neg. sentences,
 khār, kārē'
 every, hār : everyone, hār ēk :
 everything, hār jek
 evident, gkātī
 evil, ad', khk'cū, khk'r'ū :
 see "sin," "error," "fault"
 ewe, fzh, f.
 exactly : as in exactly three,
 qe nki
 example, nāmū, m.
 (pattern),
 except, prep.—jo bāgnir',—
 jo dīn
 exchange, hādī (thoiki, dīnū,
 varōki
 excuse, zarī, f.
 exhausted, jōki, somōki
 expect, tūmēd' thoiki
 expectation, mēd' f.
 export, nikhilōki, kharizh
 thoiki
 expressive, hōdī gōcī
 experience, dīstīnī,
 explain, pkr'izharōki
 extraordinary (strange),
 kzhōū, āsh
 eye, āchī, f. : kēl', f. : eye-
 brow, āchikōq, āchikōq, m.
 pl. : eyelashes, kūnq, m. pl.
 (single hair, kūmū, m.) :
 eyelid, āchīpāī, āchīpāī, f.
 eyesight, rēkēl, m.
 face, muk (h), m.
 faint, sūs, bōki, beshōsh bōki

- fair (weather), skā : n., bezi, f.
 fairy, pkrī, f.
 factor, fākr, m
 fall, dīzhōki, iēm bōki : from
 a heizh, nēn būzhōki, nēn
 vōyōki : see "slip."
 "slight"
 false, falsehood, khōlē', gkāt :
 false (of man) khilōki :
 not genuine, khōū (esp. of
 coins)
 family, sāpāyār', f m.
 fan, fkh'mā, m.
 famine, kōnēr, m
 famous, nikhilār
 far, dīr
 fare (price of ticket, etc.),
 kīnū, f.
 farmer, gōstī, gōstī, m. :
 kramōū, m. : zāmīndār, m. :
 f's servant for turning on
 and off water in fields,
 zarīn, m
 fast, n., rozā : v. int., rozā
 gīnōki : end a f. ul proper
 time, īptār thoiki : see
 "quickly"
 fat, n., mī, f. : adj. ūlū (first
 in narrow)
 fate, kīnūt', f. : nīshp, f
 father, māū, m. : bāū, m. : f.
 in law shatār, m.
 fatigued, bē, somōki, jōki
 fault, kīnūt', f. : āh, f. : khāā,
 f. : gūlātī, f. : see "error"
 fear, v., būzhōki : be startled,
 ār bōki : n., see "danger"
 feast, zīnāt', f.
 fencer, phūgū' (h), m. : see
 "wing"
 feed, kīnūyōki : see "rear"
 female, āgōi
 fence, ātīnū, m.
 fever, shāt', f. : gōl f., shāt'
 viyōki
 few, āpū

- field, qēq (h), m. : bē'ri f.
 fifteen, pānzki : fifteenth,
 pānzki'mō'io
 fifty, dīyo ga dāi : fiftieth,
 dīyo gū dāmōū
 fig, pīnē (phēg), m. : fig-tree,
 phāgī'qū, m.
 figure, khā, f. : "figure", f.
 (bottle) : see "quarrel" v.
 bīgār' thoiki (in bottle) :
 kīhī bōki (quarrel)
 file (iron), n., mūrū, m. :
 (for making teeth in saw),
 chīgkī, f. : v. tr., mūrū
 dōki, chīgkī dōki
 fill, see "full"
 find, see "obtain"
 fine, n., chī, f. : jū'nan, f. :
 jū'nan, f. : (for missing
 fast or prayer), kīfīn
 fine (weather), hēzi, f. : adj.
 sāt' (i.e. sky clear)
 finger, āgū, f. : middle f.,
 mēzhī'ni āgū : little f.,
 khēlī, f. (little is an adj.)
 finish, phās' thoiki, bīrōki,
 khk'ūm thoiki : be finished,
 khk'ūm bōki, phās' bōki
 fire, āg'r, m. : sōt f. to (house),
 (gō'ē'zī) āg'r sōki : fire
 (gun, etc.) trūp' thoiki,
 vōki : fire-place, phūpūs,
 m. : bōkārī f
 first, pīnūlio : f. of all, bīdī
 jo yar
 fish, chī'mū, m.
 fisherman, chī'mē lē'mayēk
 five, mūsātk', m. : mūh, m. :
 strike w. fēk, hāt mūh (hāt
 dōki, or (instead of dōki)
 sōdōki or zanoiki, all w. 2
 nē.
 five, pōi : fifth, pōimō'io
 flag, k'īkm, f.
 flame, gū, f.
 flax, hūmūn, f.
- flex, pīzū, m.
 flint, cānātk bāt, m.
 flood, skr, m. (surd r), also
 means "lake"
 flour, ālg, m. pl. : ball of f.,
 bōū, m.
 flower, phūnār', f.
 flute, ktrū, f.
 fly, v., khār dōki
 fly, n., mās', f.
 fool, fālik'r, m. : f., do.
 foam, f'gē, m. pl.
 fold, v. tr., skūhōki, ktrūp
 thoiki : fold, m., ktrūp, f.
 see "wrinkle"
 following (next), phūmū
 foolish, tārādū, bēvkhū,
 bē'kū : f. matter, āpū
 mor, m. : see "mind"
 foolishness, bēvkhū, f.
 foot, pā, m. : f. of mountain,
 tree, pillar, etc. gubū'n, m. :
 (of 12 inches) fū, m. : on
 foot, pēdāki : a fool-rule,
 dūfūā, m. : f. of bed,
 phvōnt, m. (see "leg") :
 cross piece of wood at head
 and foot of bed, hūnkr'is,
 m.
 football, tōi, f.
 for, kārū
 forbid, māyū thoiki
 forfeit, shāt' gī
 ford, waigāt', f. (also means
 stream)
 forehead, nīlū, m.
 forest, jēl, m. jūīgāt', m.
 foreign, bōgnā, dīnū : see
 "strange"
 forget, amūhōki : he forgot
 me, mīl āmū'ū
 forgetfulness, āmūhūyār', f.
 forgive, bīkhsis (thoiki : bēhōl
 thoiki (only of God)
 forgiveness, bīkhsis, f. [m.
 fork (for eating, etc.), cātār',

- hard, kurū (first ā very nar-
row), śakṣat
hate, bheṣṭyā m.
harlot, jānaganī, f.; mule of
same caste, dāṇa (ā long)
harp, see "low's harp"
harvest, faṣṭ, m.; see "pro-
duce"
hasten, joku thoṭki
hated (secret), kās, f.; see
"conceal"
hat (Sina), khol, f.
hawk, bayōsh, f.; hāz, f.
he, o, *o anā, nā*
head, ste, m.; h of bed, siṣṭant,
m.
headman (of village), trkhān,
m.; under him is bāṭi, m.
head, v, int., m; siṣṭi thoṭki;
tams, see "cure"
health, rahāt, f.; m; siṣṭant, f;
kharī, kharīn: see "hap-
py"; happiness, "good"
heap, ehol, m.; chin, m.
heart, pharṣhoṭki; see
"listen"
heart hī u, m. (i is) long)
heaven, hāshī, m.; see
"sky"
heavy, hū'ru
hedge, see "fence"
heel, khinī, f.; see "hoof"
height, ūhāyāṭ, f
heir, wāṭ, m.
hell, zaurāḥ, f.; dānīk, m.;
jāhannam, m.
help, kūmāḥ, f.; māhāt, f.;
v. r, kūmāḥ' doṭki, māhāt'
doṭki
hen, kārīā nūsh, f.; henhouse
kāḥānūshū dūkar', f.
hence, ānyo
her (possessive), ēshī
hey, aini, ānū, unū: up to
here, ānyet (hān: to this
side, in this direction,

- angvari, an' kḥū
hide (something), jip thoṭki,
nūyōṭki; (oneself), jishōṭki,
ako nūyōṭki; (someone),
jisharōṭki; see "eproué"
high, ūhāṭi
hill (small), hā, m.; (high),
m.; see "mountain"
hinder, rāḥōṭki; be hindered,
rāḥizhōṭki
Hindu, hindū, m.
hire, n, kīrāyā, f.; v. tr,
kīrāyē gūṭki
his, ēshī
hit (of gun, arrow, stone, etc.),
sacōṭki w. 2 ac.; see
"strike"
hider, ānyet
hobble (horse, etc.), mughāḥ
pāṭ gūṭki
hole (large), āghūn, m.;
(small), āghūn: small pit,
dōḥ, m.; animal's house,
hāḥ, m.
holly, bānī, f.
holy, pāk; h. man, fāḥir: see
"clean"
home, al, gōṭer'; see "house"
honey, mīḥāt, f
hoof, khinī, m.; see "heel"
hop, contest in which man
holds foot in hand, and
hopping tries to knock down
opponent, bāṣharō', doṭki;
seize heel for this purpose,
bāṣharō' jamōṭki
hope, see "expectation"
horn, gū, m.
horse, āshpū, m.; see "mare";
h. shoe, shīr, m.
hospital, shākhānū, m.;
īspāḥāl, f.
hot, tātū
hour, gūḥā, m.; gūṭi, f.
house, gōṭ, m.; European,
ūnūghā, m.; in enumerating

- houses in village, dāṭi,
door, is used: in the h., at
home, gōṭer': h. for sheep
goats, bā, m.; for cows,
donkeys, gūyāl', f.
how? jāk zēli, kē zēli, kuyē,
jāk hēt, jāk thēt
how, like a, roṣ thoṭki, phiyk
boṭki
humble, mōṛ, mānū'kūr
hundred, shīk: hundredth,
shāhū'no
hunger, ūyānāṭ, f.; nīnāṭ,
f.
hungry, ūyānū, nīrānū: be h.,
nūyōṭki
Hunza (people), Hūnzā
hunt, n, dāṭū f: "v", dāṭū
thoṭki: gone to h. dāṭūyēṭ
gun
hurga, cīlū, f.
hurry, toḥān, loḥānā' oshī
hurt, see "pain"
husband, bārū, m.; h. of wet
nurse, ūnūy wāṭū
hut (thatched), dūkar', f.
I, ma(h)
ice, gūmūḥ, m
idle, abā tū: is sitting idle,
bāt be bēḥān (he, having
become an idol, he is for
bēḥ).
idol, bāt, m.
if, āghī.
ill, gūṭ, roḡ'ū
illness, ūḡn dāḡlū nūsh,
rūṭū nūsh
illness, rōḡ, m. (surt g): roḡo-
lyāṭ, f.; gāḥzā' r'
immediately, tēn, tēn ākī', āk
ām.
imprison, kēid thoṭki; impri-
soned, kēid
impure, nājs, nāpāk
in, suḥṣ-ṭ, m; zāḥāt': in house,
gōṭer', gōṭer' kūr: in the

- Sina or Urdu language,
Sina, Ūrdūṭ
inch, ānō, f.
income, gūṭi, f.; āmāḥi, f.
incorrect, gūḥk'
independent (esp. of frontier
tribes) yāḡi
industrious (sail of farmer)
gīshū, gīshū
infect (disease) palizhōṭki;
cause to infect, pāḥōṭki
informed, kīḥbār
ingrate, nashūkar bāndū
ingratitude, kḥācāṭ f.
injure, nīkāt' n thoṭki
injury, nīkāt' n, m.
inoculation, hūdā, f
inquest, see "inquiry"
inquire, see "ask"
inquiry (legal, police, etc.),
kīḥkāt', m. and f.
insect, kī, f.
insert (Urdu dāḥān), vīōṭki
inside, ārī
inspect, gūḥōṭki
intend of, dīḡḡer w. genit
instruction, see "advice"
insult, beḥāt' thoṭki
intellect, intelligence, ikhāl,
f.
intention, āḥkān, f.
interest (on money), hā'zū
interpret, tārjūmā thoṭki
interpretation, tārjūmā, f.
intoxicated (esp. with conceit),
mās
iron, cīmēr, m.: adj. cīmā'ri
is not, nūsh.
it, same as "he" or "she"
itch, kḥāzā, f.: see "itchy"
itchy, he, kḥāzāṭhoṭki; see
"itch", "soreach"
jackdaw, reddish, jūn
jauntor, cīpāṭi, m.
jāt, jāṭ, ashkon
jest, see, "joke"

shymaditya, m. ? English
 tramp, lathi, m.
 lance, muf, f.
 land, see "country" a small
 piece of land, thok
 landlord, dabangin
 language, bes, f.
 lantern, jhān, hāsi, f. (n), m.
 large, bōgū
 late, lateness, chūt m
 laugh, bhāvōka
 law (Abūmmandan), dhōryāt
 f. : ajār, f.
 lawless, mīkagmā, f. : bring
 case against, nāgh thok, f.
 law's folk, action, at law,
 mīkag, f., arzi, f.
 lawn (food) hāl
 lay down, gōrōki
 lazy, sus
 lead, n., mān, m.
 leader, ādrā, see "colonel,"
 "general"
 lead, pētū, in (a long)
 leak, pōt, brickle
 leap, see "jump"
 learn, sōōki
 learned, ālm, ām dastū,
 ām rātū
 leather, opni, m
 leave, n., chūt, f. : rukst,
 f. : jhāt, f. : v. tr. phat
 thok, chūrōki, lip thok :
 take, r. rukst bōki : give
 to go, rukst thok
 leavened, cārā : see "cake,"
 "sour" : l. wheaten bread,
 kṛta, m.
 left (not right), khābū : to the
 left, khābōt
 leg, gā, f. : l. of bed, chain,
 pā, m. : upper l. (of body),
 phātāl, m., lower leg,
 gā, f.
 lentils, bālai, f. : mazūr. f. :
 mūn, f.

leopard, *bə'zə'ŋaŋ*. m.
 lesson, *əpə' tək' tək'*
 letter, *əŋ'ŋə' tək' tək'*. m.
 letter (word), *tək' tək' tək'*
 level, *ə' d'ə' p'ə' tək' tək'*
 levy, n. *lə'v' m.*
 liar, *kə'kə'kə' tək'*
 light, *kə'kə'kə' tək'*
 lid (vessel, box), *kə'kə' tək' m.*
 lie, m. *kə'kə' tək' tək'*
 lie down, v. *tək' bə'k' tək'* (cere-
 bral), *tək' bə'k' tək' tək'*
 also a word for sleep
 life, *tək' tək' tək'*
 lift, *tək' tək' tək'*
 light, n. *sən' m. tək' m.*
 light, adj. 'not heavy', *tək' tək'*
 light, adj. (not dark), *tək' tək'* (see
 "bright")
 light, v. *tək' tək' tək'* (lamp, fire)
 lamps, *tək' tək' tək' tək'*
 similar, *tək' tək' tək' tək'*
 lamps are lit, *tək' tək' tək' tək'*
 the fire is burning, *tək' tək' tək' tək'*
 "burn"
 lightning, *tək' tək' tək' tək'*
 "electricity"
 like (similar), *tək' tək' tək'*
 like, v. *tək' tək' tək' tək'*
 machine (for building), *tək' tək' tək'*
 mine, *tək' tək' tək' tək'*
 drink (in cjoia), large, *kə'v'v' tək'*
 small, *kə'kə' tək' tək'*
 up, upper (cjoia) *tək' tək' tək'*
 lower, *kə'kə' tək' tək'*
 list, n. *tək' tək' tək'*
 listen, *tək' tək' tək' tək'*
 litterate, *tək' tək' tək' tək'*
 rattū
 little *tək' tək' tək'* (first is narrow).
 kam : a little, *tək' tək' tək'*
 live (dwell), *tək' tək' tək'*
 livelihood, *tək' tək' tək'*
 liver, yum, m. (*tək' tək' tək'*)
 living, alive, *tək' tək' tək'*

- lizard, kīrkā'li, f.
 loud, bā'f, m. (r surd)
 loud (thin, flat), capā'ci, f.
 lock (for door, box, etc.)
 kū'ūf, m. (second u narrow)
 joiner's, cakō'ī, f.
 long, zī'gū
 look at, cā'kō'iki: see "see";
 look for, odorō'iki
 lose, mā'yō'iki: be lost,
 machō'iki
 lot (drawing lots), kūrā, m.;
 plenty, m.: draw lots, kūrā
 vō'iki
 loud, ūthā'īu mākō' ānā' (r is
 ʔ)
 loose, jū'f, f.
 love, cīnō'iki, śhū' (lo'iki,
 mē'hr or mē'har tho'ki: n.,
 śhū', f.: mē'hr, mē'har, f.:
 mīhā'bhā, f.
 low, kākā' nū.
 lower, adī, khrī'nū: see
 "down"
 juggler, kshā'f, f.: sanān, f.
 lung, bā'f, f.
 lying down, zēk, jēk (cerebral
 ʔ).
 mad, yāqā'khū, gū'derū,
 dē'vā'nū
 madness, yāqā'khū'f, f.: dē'v-
 anyā'f, f.
 maize, mākā'ī, f.
 make, tho'ki: make some-
 thing out of anything, ʔī, as
 rī'f gī' cī'm thēnān, they
 make a luqqa out of brass:
 also genit. as rī'ki cī'm
 thēnān
 male, kī'rū
 man, (homo), mā'nūzū, m.:
 (vir) mī'ghā, m.: young m.,
 cā'kūr jū'ān
 mane (of horse), ēgūr, f. (ē is
 ʔ)
 manage, rūn'f, f.

- merchant, saudā'gār
 mercury, pā'rkhā, m.
 messenger, dūrkhā, m.
 method, tā'rikā: see "kind,"
 "how"
 mew (of cat), bā'ghō'iki
 meteorite, mī'g dō'iki
 midday, dhazō', f.: midnight,
 trā'k rā'ī, f.: it is midday,
 dhazō' bhī, sā'f dhazō' bhī,
 sārī trā'khā āj
 middle (centrāl), māk'zhū'ū: in
 m., māk'zhū
 mild, mō'g
 milk, dū', m.: curdled m.,
 mū'gā: to curdle, tr. mī'car-
 ō'iki: to become curdled,
 mī'cō'iki: unboiled m.,
 hā'nā' tūt
 milk, v. tr., cī'm tho'ki
 mill (water), yor, f.: millstone,
 yō'ki bhā, m. handmill,
 yā'nayor, f. (vowel in yor is
 naah)
 millet, qū'f, f.: pl. cī'nā'
 millet harvest
 Minor (village), Minor
 mirror, kī'yā'ū, m.: glass m.,
 bhā'yārā' (cystal) or śhū-
 ā'ki (glass) kī'yā'ū, m.
 mischief, ā'khā'ān, f.
 miser, kākō'īū
 miserliness, kākā'ā'ki, f.
 miss (of gun, arrow, etc.), rē
 sō'ō'ki (2 ac.)
 mist, (azki) bhī'gā'f, f.: dawn,
 m.
 mix, v. tr., mī'gō'iki, mī'ghrā'k
 tho'ki: be mixed, mī'ghā-
 ō'ki: mī'gō'iki also means
 associate v. oneself, bring
 into partnership
 mixed nishārū
 Monday, kshūdū'ra
 money, see "rupee," "cash,"
 "earnest"
- monkey, śhō'dū: female, śhō'ci
 moon, yūn, f.: month, māk,
 m.: mā's, m.: half m., pī'g:
 dark half of m., kākā'sf, m.
 more (other than this),
 mū'ū: more in addition to
 this, bā'skū: one month
 more, ēk mī'z bā'skū: one
 rupee more, ēk rūpāi bā'ski
 morning, jī'sā'ki, f.: jī'sāi kāl
 m.: cal bū'zhi. very early,
 jī'sā'ki tūk, f.: time of
 prayer before dawn, rshā'u-
 zā', f.: adj., jī'sā'kō'
 jī'sā'kū: m. light, jī'sā'ku
 sūn, śhēu to
 mosque, jū'nā'f, f.: māk'zhū'ū,
 f.
 mosquito, phī'gū, m
 moth, pā'nā'f, m.
 mother, ā'zhi, f.: mā, mālī, f.:
 m. in law, śhā's, f.
 motor car, mō'tā'gā, m.
 mount (horse) vā'pē'zhi phal
 bo'ki
 mountain, chīs, f.: chur, m.
 mouse, śhū' mī'mū'yo, (a very
 narrow)
 mousehole, phū'bh, m. pl.
 mouth, kī'ī, f.: mouthful (of
 solid food), jā'p, f.: (of
 liquid) dā'k'f, f.
 move (shake), v. tr., jū'n
 tho'ki: int. jū'n bo'ki
 much, bō'dū: so m., ā'ek,
 kī'yā'k: how m., kē'ā'k
 mouse, nasal, khū'nī' f.
 mud (ordinary, due to rain),
 tūk, m.: prepared by work-
 men, ēk'g, m
 Muhammadan, mū'shū'nū, m.:
 Sunni, ā'nū'ī: khā'rī'zhi'
 (scornful term): Shīah,
 śhū: rī'fā' (scornful term)
 mulberry, mā'ōg, f.: m. tree
 mā'ō'gī tūn, m.

[illegible][illegible]

- pasture, n., rūn, f.: see
 "graze"
 patience, satūr, f.: have p.,
 sātūr thoiki
 pattern, nkhūm n
 pati (patier) patō, m.
 patu (cloth) rīn, m
 paw, see "claw," "foot,"
 "hoof"
 pay, n., tātth, f. (surd h): v.
 tr., gāg doiki, rupaī doiki:
 p' debt, āg nūzhōiki, āg
 doiki; see "sell"
 pen, khūkūn, f.
 pencil, cūkanūr, m
 pencil (greenly pen) lās, f.
 penr (fruit), small, pīcō, m.:
 large, shūgūrī, f.: p. tree,
 piśōki tōm, shūgūrīki tōm
 penr, māk (h), m. (h narrow)
 pebble, bāhūi, f.: see
 "stone"
 peol, n., dīn, m. (h is long):
 phol, m.: dīn is specially
 bark v. tr., dīlyōiki
 peg, see "nail"
 pen, kākūn, f.
 penis (child's), cāi, f.
 penknife, cākū, m.
 people, jik, m. pl.: some
 people, cāk, m. pl.
 pepper; black, kashiri mārūc.
 f.: red, jōi mārūc, f.
 perhaps, shayāt'
 permission, see "leave"
 perspiration, gīōm, f.
 phalanx, in finger or toe,
 tātū cī, f.
 petition, būyāt, f.: krz, f.: join
 hand in p., hakti bān thoiki
 pie, paia, f.
 piece, cāk, f.
 piece, tātū, m.
 pierce (make hole), āchūnū or
 āchūnū thoiki
 pig, khūle, m.: sūr, m.

- pigeon, kūnūi; see "dove"
 under "bird"
 pilgrim, zavār, m.: to Mecca,
 hājī, m.
 pilgrimage, to Mecca, hājī, f
 pillar, bhūn, f.
 pilau (food), pūā, m.
 pine, see "tree"
 pine-needle, su, f.
 pipe (musical), cīlm, f.: smoke,
 p., cūmāku piōiki
 pistol, kāmūcā, f.: pīstol, m
 pit, dōki, m.
 pity, nīrāt, f.: cāhūm, f.
 place, n., diāh, f.: v. tr.,
 chūrōiki, chūhōiki, in p. of,
 diāhēr' w genit.
 plain, n., mākān, m.: barren
 table land (Kashmiri
 karwa), dās, m.: see
 "plateau"
 plaitiff, mūdāt, m.
 plateau, uncultivated, dās,
 m.: see "plain"
 play, v.: on instrument,
 hāshōiki, l: game, doiki:
 in general, hā'yō thoiki;
 tknashā thoiki: be played
 instrument), bāshōiki, l
 games; cricket, kīrkiy, f.:
 tennis, tōnīs, f.: polo, būā'
 m.: see "hop," "stake"
 pleasant (to taste), see
 "sweet," "tasty"
 please, shūryavōiki, khūgh
 tharōiki, khūghān tharōiki
 pleased, shūryār, khūgh,
 khūghān
 pleasant, shūryār, f.: khūghā,
 f.: khūghān, f
 plough, n., hēl, m., v, dōnū
 hāyōiki
 plum, (lichen), gūdhārūt, m.:
 ālmūkhārū, m.: mātākhūsh,
 m.
 pocket, cākūā, m.

- point, n., cūrū, m.
 poison, bīs, m.
 police, native police officer,
 chāhū, m.
 polo, būā', m.: polostiek,
 būāki dōnū m.: play p.:
 būā doiki: polo-ground,
 āh'vārūn, m.
 pomegranate, dānūt, m.: p-
 tree dānūt, f.
 pond, see "lake"
 poor, ēkrip, khūār, ajz,
 mēktū
 poplar, pīkīlāg, m
 porter, cooly, bārāi, m.
 portion, see "part"
 post, n. (letters), dāk, f.
 postage stamp, tīkāt, m.
 postpone, modēl chūrōiki or
 thoiki
 pot, large, for cooking dāk,
 f.: small dō, zākūā, m.:
 earthenware, gūt f. (līndi
 gūkrā): stone, large, bālōg,
 m.: small dō bākōsi, f.: a
 "lōā," mīshārūbā: small
 water pot, sūtā', f.
 poseland (iron, with three
 legs), cākū' m.
 potash, ālu, m.
 pound for candle, fīgāk, f.
 pound for weight of two p., sēr,
 m.
 poverty, gūtiū, f.: ājizi, f.:
 powder (gun-), bhūn, m. pl.
 praise, n., (God), hūmād:
 (person), sīfāt, f.: v. tr.,
 hūmād thoiki, sīfāt thoiki
 prayer, minā'z, f.: 5 times of
 prayer, lūstīkī, f.: pīghūn,
 f.: dīghēr' f., or mīkzkr:
 shām, f.: khqīkū, f.: note
 that shām, m., means simply
 "evening"
 pregnant, āgūrī, ūmēdvār
 prepare, bhār thoiki
 precipice (edge of), bīl (liquid
 I)
 present, n. (Urdu tūlfa),
 Gōrūn, m.: hūyōn, m.
 preserve, rāghōiki
 press, nōtki: be p.-ed, mīzh-
 previous (day), yār (chuk):
 see "former"
 price, gāg, f.
 pride, bārār f.
 priest, (Shin), akhūn', m.:
 (Sanni), maulā', m (gā long)
 prime minister, vīzār, m.
 prince, king's son, gūshpūr, m.
 print, cīnp doiki: printed,
 chāp dīp
 prison, jākūān, m.
 prisoner, kādi, m.
 prize (stake), hālbōn, f.
 produce; half of land p.,
 sākū: see "tenant"
 profit, fadvā
 promise, kāt, f.: vādā, f.:
 ekār, f. v. tr., kāt thoiki,
 vādā thoiki, ēkār thoiki
 proper, mūnāsh, hāzīm: be p.,
 avāzūlī
 property, jādā, f.
 proud, mka, mīstākūōr
 prove, sātūt thoiki
 puddle, bhū, m. (h is long)
 pull, zākāhōikī, zās thoiki:
 pull out (nail, sword), tās
 thoiki
 pulse (in wrist, etc.), nār, f.
 (surd v.): look at p., nār
 cākōiki
 pumpkin, wān, m.
 punish, skzā doiki
 punishment, skzā', f
 punkah, see punkha
 puppy, khūkūr, m.
 pure (water, oil, etc.) sīst'niū:
 see "clean," "holy"
 purse (native cloth), phūcān',
 m.: (leather), hāhūā, m.

2200. *sinip* "2
 reap. *buwēl*
 and " *pi* "1
 eat. *leq thōlq* "eat
 " *leq* "keep" *summal*
 " *l* "buy" *mōqōlki* "bird
 " *l* "bird
 2201. *twēl* "2
 2202. *twēl* "2
 2203. *twēl* "2
 2204. *twēl* "2
 2205. *twēl* "2
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 2298. *twēl* "2
 2299. *twēl* "2
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gníse, dístó ki
"vünarolki
ed' ló, hýgólýu
ef en innfar f
refuse. "vö innar, thólki
kle xöl i
refusing. u klr
regard (as being) such and
such), k'öl i
reject, i há áttólki, "vö lzh
tholki: rejected., "vö lzh:
see "take out"
jäl é, se "há py" wélk
e löve n., áskuf m.
relieve áttle dár, ö hölki
religion, mátt átt; átt, f
innan. f

Ad
t k d t n y

P

d

roof: *amban* *ve-thi*, *ā. Jowē*
ēlānā *āēl*, m.
 room: *hān house* *hā gēh*, m.
 roofing, shingle
 roof, m: *gē*, f.
 ropes, ball, *ā*
 rot an krāda
u-thā *hācā* *trū*
 r: *ū*, adj., *bhātrū* (l is i
 ng) *ā* all round on all
 des, *irān* *trā*
 rouse, see "awake"
 row (off men houses, etc.), in
 f., (f arebān j): *āshir*,
 (sur r)
 rub, *pal* *gōl*, m., *mal* *hā* *thok*:
 r with hands, or feet.
 rubbing, n. *mal* *hā*, m.
 ruby, *lā* *hā*, m.
 run, *hā* or *hāt* *thok*: r
awā, *u* *gōl* *k*
 rupee, *rūpāl*, f.: *gābāl*, f.
 rust, *zāngār*, m.: *be* *rūst*,
zāngār *khāgūn* (lit. rust
 has eaten)
 sack, *bori*, f.: s holding on,
 two mounds. *gā* *rān*, dū
mān *bori*
āēl, *āhūpā*, *gāngūn*
 saddle, *tān*, m. v. *tr.*, *tān*
dot
 Sai (village), *Sāi*
ke, *fā* *ā* *ā*, *kāryā*, *lā*
 salary *tālā*, f.: (b'ard)
 sal vā, *thū*, f.: *thū* *kā*, f.: see
 "spit"
 salt, *pāzhū* *ān*, *pāzhū* *hū*
 salutation, salute, n. *jū*, f.:
gā *hā*, f.: v., to salute, do.
 with *thok*
 sand, signal, n
 sandal, *lāpāl*, f
 sap, *āsu*, m. rds, m.
 sarcasm, *gōdō*, m.
 Satun, *shētān*, m

[illegible]

- satisfy (hunger), *hāroki* (w. word for hunger): be s-ed (hunger), *hūzhōki*, *hāyōki*: satisfied (hunger), *sāh*
 Saturday, *shūngshēr*, m.
 savage, *jāngali*
 save, *mūzhōki*: be saved, *mucōki*
 saw: large, for two men, *hāhēi* f.: small, parrot, f.
 Sazin (district), *Sazin*
 say, *rayōki*, *thōki*
 scabbard, *agil'* m.: see "sword"
 scatter, *piān thōki*: be s-ed, *piān thōki*
 school, *madāsā* f.
 seizure, *kāci* f.
 sewing, *ento*, m.
 several, *n*: on hand, etc., from nail, etc., *tsār*, m.: v. tr., *tsār thōki*: be s-ed, *tsār thōki*: scratch in general, *khunōki*, *kāg thōki*: see "itch"
 seal, *mōhar*, m.: v. tr., *mōhar thōki*
 search, *tāishū*, f.: of house by police, *lahshī* f.: a. for, *ōdorōki*, *tāishū thōki*: search (by police), *tāishī thōki*
 seat, v. tr., *bayarōki*
 second, num. adj., *dimō'ho*
 secret, adj., *hūy*, *kākhāt*: in secret, *kākhāt*: do aside, go apart, *kākhāt thōki*
 see, *piāshōki*
 seed of grain *hi*, m.: of other things, *gonō'*, m.
 see, spr (weight) *sēr*, m.
 seize, *lanōki*
 self, *akō'*
 sell, *agē thōki*
 send, *chinōki*
 serve, *hōsh* f.

- serve, see "service"
 service, *shūgrī*, f.: *man'kri'*, f.: *khiznūt*, f.: serve, same words w. *thōki*
 set, v. inf. (of sun, etc.), *hūzhōki*, *hūr thōki*: set out, start, *rtvān thōki*
 set apart, (for oneself), see "separate"
 settled down, (from a long time back, end of old resident), *kādhini*
 seven, *sāt*: seventh, *sikunō'ho*
 seventeen, *sātār*: seventeen, *sātār*
 seven, *sātār*
 seventy, *chōyo gū dāi*: seventy, *chōyo gū dāi*
 severely, *chōyo gū dāi*
 severe (character), *kāhēi*
 shade, *shādō*, *chūzhōki*, f.
 shade, shadow, *chūzhōki*, f.
 shake, v. tr., *hūy thōki*: int. *hūy thōki*
 shame, *hāsh*, f.: *shām*, f.
 share, n., *bagō*, m.: *bagū*
 sharp (knife, razor, etc.), *hūy*, (sword) *hūy*
 sharpness, *hūyār*, f.: see "sharp"
 share (board, etc.) (*dāi*, etc.), *hūy*
 shawl, *kār*, f.: very large, *khōn*, m.
- she, *ē(h)*, (e is ē, re, anē(h) *nē(h)*)
 sheep, *ezh*, f.: fat-tailed, *bākan*, m.: wild, *ūrlū*, m.: sheephouse, *hū*, m.
 shepherd, *pāyālū* (also *gōn-lūd*, *cōw-lūd*)
 Shieh, *shā*, *kāfizi* (derivative word)
 shield, *dāl*, f.: *khūi*, f.
 Shina: *Shūn man*, *Shūf*, m.: *Shūn woman*, *Shūf'ēh*, f.: *Shūn man from Yāghstān*, *Shūnkōn* m.: *Yāghstān* where inhabited by *Shūs*, *Shūnāki*: *Shūn language*, *shūn*, *shūf' bā*, *shūn lās*, f. in the S. language, *shūn*
 shirt, *kūrdān* (in long) f.: *woman's cloth*, m.: *English s.*, *kam'z*, f.
 shiver, *dādar thōki*: be cold, *gā thōki*
 shoe, *paizār*, f.: *cupli*, *tsāpūli*, f.: *grass-shoe*, *kāgēli*: *English s.*, *hūy*, m.: horse s., *sārp* m.: shoe lace, *lāsūn*, f.
 shoemaker, *shōtō'*, m.: *mōci*, m.
 shop, *hāli*, f.: *dukān*, f.
 shopkeeper, *dukānār*, m.
 short, *khūto* (different from *cūn*, *smāli*)
 shoulder, *phūyōn*, m.: *phūzhū*, m.: *s-blade*: (*scapula*) *phūyū*
 shout, *krūn*, f.: v., *krūn thōki*
 show, v. tr., *pasharōki*, *chōkarōki*: see *Sin-Fangl. vocab.*
 show, n., *tānashū*
 shrine, *āslān*, m.
 shrub, *cūnū tōm*
 shu, adj., *hūm*: v. tr., (door, etc.), *hūm thōki*: shut up,

ganōki, blind *thōki*: see "eye"

side (direction), *khūn*, f.: in this direction, *angvūy*

angvūy khūn, and *khūn*: in that d., *āyāvar*, *āyāvar*

khūn, ai *khūn*: or *ravari*, *ravari khūn*, re *khūn*: from this d., *angvūy*, na *varyo*, etc.: from that d., *ayāvar*, *ayāvar*, etc.: at or to the right, *disbōnt*: do. left.

khābōnt: by side of, prep., *dāpār*: on other side, *pār*

sieve, *dāllis* f.

sigh, *hāsh*, f.: deep s., *shūh'hi*

hūy (lit. cold s.): v., *hūy thōki*

fight (eyesight) *rīsh*, m.: *hūzār*, f.

sign, v. (write one's name), *dāshūth thōki*

sign, n., *shāra*, f.: make s., *shāra thōki*

signature, *dāshūth*, m

silent, *mānūki*, *cūk*: be s., *cūk thōki*

silk, *sikim*, f. (second i very short): white silk, (*native*), *chūshū*, f.

silver, *rup*, m.

similar, *pān'hi*

sū, n., *gūnā*, m.: v. *gūnā thōki*

Shūn, see "Shina"

sing, *gā thōki*

singing, n., *gā*, f.

sing, *gā thōki*

sing, *gā thōki*

sing, *gā thōki*

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sing, *gā thōki*

sing, *gā thōki*

1. sarō'ni. f. : brothers
 wife, sa. f. brothers and
 sisters zā'sa. m. pl.
 sit, bāyō'ki. 11 : of birds
 alight, polki
 six, sar sixh. samō'no
 sixteen, gōi : sixteenh. sol-
 mō'no
 sixty, qēbo : sixtieth, qēbo-
 mō'no
 skin, qum. m.
 sky, agā. f.
 slack (of rope etc.), šok
 slave, māristan'. m.
 sleep, n. nūr. f. (surd r. 11 very
 short) 8 v. solki : put to
 sleep, sarokit
 sleeve (of garment), bō'i. f.
 slip, sūk'bolki, tūš'bolki, khāš
 bolki
 slippery (place), sūk'bolki
 (dish) tāš'bolki (dish),
 tālākūs
 sloping, bēakō (ē is ē)
 slow, slow, adj., ābatū, chūt
 (ā is ā long)
 slowness, chūt. m.
 small, cūgu, khōlū : see
 "little"
 smallpox, phoē. m. pl. : get s.
 phoē nikhāvō'ki
 smell, gōn, m. : v. tr., sīt
 tholki
 smart, adj. (clever, deceitful),
 calāk
 smoke, n. dumt. m. : v.
 (s. tobaco), tāmañ piō'ki
 smooth, phōlū (i is i long)
 snake, jōn, m.
 snatch away, lūō'ki
 sneeze, n. jī. f. : v. jī tholki,
 jī rayō'ki
 snow, hūn. m.
 snuff (for nose), Pēhāvāri
 nāvār'. m. : for mouth,
 Sīnō nāvār'. m.
 2. sarō'ni. f. : brothers
 wife, sa. f. brothers and
 sisters zā'sa. m. pl.
 sit, bāyō'ki. 11 : of birds
 alight, polki
 six, sar sixh. samō'no
 sixteen, gōi : sixteenh. sol-
 mō'no
 sixty, qēbo : sixtieth, qēbo-
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 skin, qum. m.
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 slip, sūk'bolki, tūš'bolki, khāš
 bolki
 slippery (place), sūk'bolki
 (dish) tāš'bolki (dish),
 tālākūs
 sloping, bēakō (ē is ē)
 slow, slow, adj., ābatū, chūt
 (ā is ā long)
 slowness, chūt. m.
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 "little"
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 smell, gōn, m. : v. tr., sīt
 tholki
 smart, adj. (clever, deceitful),
 calāk
 smoke, n. dumt. m. : v.
 (s. tobaco), tāmañ piō'ki
 smooth, phōlū (i is i long)
 snake, jōn, m.
 snatch away, lūō'ki
 sneeze, n. jī. f. : v. jī tholki,
 jī rayō'ki
 snow, hūn. m.
 snuff (for nose), Pēhāvāri
 nāvār'. m. : for mouth,
 Sīnō nāvār'. m.

- spidan, bābūy, m.
 spin, cā'ka kufolka, katō'ki
 (note cā'ebal t).
 spinning-wheel, cā'ka : see
 "gūndatene"
 spill, tā thō'ki, birō'ki : intr.,
 birzholki
 spit, thū thō'ki : see "saliva"
 spleen (part of body) šlom. f.
 split, see "tear" : tshir dō'ki
 spoil, khā'ab tholki
 spoon, khāpā. f.
 spot, t'ky. m.
 spread (carpet, cloth etc.),
 diarō'ki
 spring (season), bābār.
 bāhārī khēn. f. (of water),
 ūta. m.
 sprout (of plant), nūlzhō'ki
 spy, jasūa. m.
 squint, tēre achi'ye (crooked
 eyes).
 squirrel, shāci. f.
 tab, khātārū oē khātār
 dō'ki, both v. 2 ac.
 stable, āshpālīt. f.
 stage, hāling place, bast. f. :
 day's march, pūrā
 stair, chō(h). f.
 stake (or bet in game), hāl-
 bōnt. f. : v. tr., hālībont
 tholki
 stamp, postage, tīkāt. m.
 stand, ūthō'ki, būn'bolki :
 stand! wait a moment!
 task bol' (from task bolki) :
 rise from sleep, ūthō'ki :
 to stand, v. tr., tsāk thar-
 ō'ki
 star, tāp. m.
 start, set out, rāvan'bolki
 start, be startled, ār'bolki
 state, condition, hāl. f. : hālēt,
 f.
 steal, cori tholki
 steel, fūlāt' : for fire, cāmāk'. m.
- steward, rājāsī, bāvārci. m. :
 taxgatherer, yā'ra. m.
 stock, kunāk. f. n.
 sting, n. cārūt. f. : v. tr., cārūt
 tholki
 still, yet, adv., dūrum
 stocks (for punishment), gōna :
 put in s. gūna dō'ki
 stocking, jārap. f.
 stomach, dēr. f. (surd r.)
 stone, bat. m. : of fruit, hānī'.
 f. : or phūtī hūl' : see
 'kernel' : s. in ring, phīfī.
 f.
 stony, khāy'khāy' bōtakūsh
 stop, v. tr., rāchō'ki : int.
 rāchizhō'ki see also
 "stand"
 stomp, kōlu'bolki
 storehouse, (native), dūnō,
 m. : (Government), gūdā. m.
 storm, tofānī (ōh) : for lofan
 story (narrative), shōk', f. :
 cūga. f.
 straight, sūgu : be went s.
 sūgēzh'gou
 straightness, sūyārīt. f.
 straitened, hūn'
 strange, strānger, dār'nn.
 azhōnu'logy : strange, ājāb :
 see "foreign"
 straw, mūthūshū. m. pl. :
 house for storing s., gūspur',
 f.
 street (of shops), hāzār. f.
 strength, shūt. f. : kurī. f.
 (u narrow) : shūtīlyārīt. f.
 highbandedness) : with s.
 or force, shūt gī. kūrūk thēt
 stream, see "river"
 strike, sīdō'ki zamō'ki : s. gong.
 bashō'ki 1 : be struck (gong).
 bashō'ki 11, see "hit".
 "whip", "knife"
 string, (twine), dūlū'. m.

- strong, štāṭh'ū, m.
 stumble, tan, polki, jk'gān
 hofki : stumbling, jk'gān :
 to be e., jk'gān thoṭki
 stupid, h'evak'ū : see "mad"
 stupidity, h'evak'ū, f.
 such, cūsoṭki
 sugar, štāṭh'ū, m : gūr, mārī.
 cū, k'ān expressing differ-
 ent kinds of s., are adj.
 qualifying štāṭh'ū
 sugarcane, no word. It is not
 known
 suitable, v'āki, jāyēk. mūnā-
 sū, jāy'm
 summer, v'āṭh'ū, m. : s. sol-
 at'ev, v'āṭh'ū hāṭh'ū, m.
 summit, c'it'ū, m.
 summer, hō thoṭki
 summons (legal) s'mūn m.
 sun, sūn, f. : put out in s.,
 sūy'zh worki : see "set"
 "light"
 Sunday, adl, m.
 sunshine, sūn, f.
 Sunnī, sunnī, m. : k'hāy'zhī
 (derivative name used by
 Shi'as)
 surety, z'mānū, f. : go s.,
 zāmānū c'mōṭi or doṭki
 Sweat (distilled), Sūā, f.
 sweat, see "oil"
 sweep, l'hām thoṭki, k'hā's
 thoṭki
 sweet, m'ōn, lālā, āpāṭh,
 āpā'vū, m'āzēdār
 swell, v. : (of hollow thing as
 stomach) pūz'zhōṭki, pūz'in-
 zhōṭki : (of solid, flesh,
 bone, etc.), s'j'zhōṭki
 swift, j'kū
 swiftness, l'ok'yāṭ, f.
 swim, ām doṭki : swimming
 hinder, m'āy'g, f.
 sword, k'hāṭh'ū, f. : unsheath
 s., ās thoṭki
- tailor, tashtār m
 table, mē, f.
 tablecloth (uncoloured), dīe :
 Kashmiri *kerava*
 tail, pho'ṭ, m
 tailor, dīzī, m.
 take, g'mōṭki : t. away, h'k-
 ōṭki : t. out n'k'hōṭki : t.
 off, n'k'hōṭki : take hold,
 lamōṭki : t. off (saddle,
 bridle), hūn thoṭki
 talk, rāyōṭki, mor thoṭki : t.
 nonsense, hāṣhōṭki, l
 tangle, v. tr., g'hāt'ōṭki : be-
 come t.-d, g'hāt'izhōṭki
 tape, fāt, f.
 target, n., hāy'm, m. : cūn,
 f. : set up t., hāy'm or cūn
 haymōṭki : hit t., hāy'mōṭ
 or cūnēṭ v'ān thoṭki : hit
 centre, hāy'mōṭi or cūnēṭi
 t'ān m'āz'ā (or n'k'z'hāy'g)
 t'ān thoṭki : t. practice, cūn
 māṭ, f.
 tasty, m'kēz'ūr : see "sweet"
 tax, b'ip, f. : munnāh', f. :
 octroi t., mās'ī, f. : t.—
 gatherer (Rajp's), y'āfā, m.
 tea, cū, f. : k'h'v'zī cū, f., a
 kind of tea taken without
 milk : Dīmācī cū, taken
 with milk
 teach, āp'arōṭki
 teacher, āṣṭād : in school,
 mās'h'ār, āṣṭād
 tea-pot, cāṭ'sh, f.
 tear, n., āyū, m.
 tear, v. tr., s'k'r thoṭki, ph'v-
 ōṭki, l : be torn, ph'vōṭki, l
 test (animal's, woman's
 nipple), d'iyū' rū, m.
 tall, rāyōṭki
 temper, good tempered, m'āṣṭi
 or m'ā'm m'āṣṭi : bad
 tempered, k'h'k'ī or s'k'h'k'ī
 m'āṣṭi

THE VOCABULARIES.

- temperament, m'āṣṭi, f.
 temple (near ear), k'h'p'stārī,
 f. (ai shore)
 ten, dāi : tenth, dām'ō'no
 tendo Achilles, jk'rāmār
 tent, gū, f.
 tenant (land), s'āyū d'ev'k
 (i.e. giver of s'āyū, half, to
 the owner)
 tepid, būṭ'ū (middle u is ū
 long)
 testimony, gūn'f, f.
 thumb, štāṭh'ū thoṭki
 thimble, štāṭh'ūguzār
 thanks, štāṭh'ū, l.
 "tho, o, to : see "he, "she,"
 "it"
 that, cōy, k'
 their, k'īnē
 then, inferential, to, ho
 thence, ā'yo
 there, āj (i. sure) : up to
 there, āyē (hān
 therefore, an'ē k'āy'o, an'ē
 s'āṭh'ū gī : see thoṭki in
 Sūn'-lōg Voc.
 thick, thūū : of material
 things, phāṭū
 thief, cori, m.
 thieve, cori thoṭki
 thigh, phāṭū
 thin, t'hūū : (weak) k'h'āṭ'ū,
 k'h'ā' tū
 thing, c'v, m.
 think, k'rām'ūn thoṭki, k'āi
 thoṭki : k'h'āy'ā' thoṭki,
 s'k'mbū thoṭki
 thirt, thirēty, v'āyāṭ, f. : be
 thirēty, v'āyāṭhōṭki
 thirteenth, -gō : thirteenth,
 gūm'ō'no
 thirty, hī gā dāi : thirtēth, bī
 gā dām'ō'no
 thie, an'ō(h), m(h)
 thorn, k'ōyū, m.
 thou, tu(h)
- thought, k'rām'ū, f. : k'āi f. :
 k'h'āy'ā', f. : s'mbhā, f.
 thousand, h'k'ār : thousandh,
 h'k'ārmbhō : hundred thou-
 sand, h'k' : -th, lākm'ō'no
 thread, gūnī, f.
 three, gē : third, c'mb'ō
 throat, gō'ū, m. : Adam's
 apple, gōṭū, m.
 throw, phāṭ thoṭki : t. down.
 thru wiṭki
 thumb, k'p'ū'lo, m.
 thunder, āyāi k'ū, f.
 Thur (a village), J'p'ūr
 Thursday, b'ī'stū, m.
 thus, anē zēṭi, k'cūk, āṭē, āṭē
 zēṭi, āyē
 thy, thāi
 tickle, t'h'ū, m.
 tie, t'ak thoṭki, g'āyōṭki
 tiger, d'ī(h)
 tight, tūn
 time, k'h'cū, f. (ē is ē) : another
 t., m'ūn dām : next t.,
 āṣṭmū dām : in the mean-
 time, āyāṭ : time in
 "four, five, six times," etc.,
 āyū, m. : epl. f. : also
 gūnū : what time is it ?
 k'h'cūk hā-y'gūn ?
 timid, b'z'j'ū
 tin, tū, m : soldering, k'ūnī, f.
 tired, bē, g'mōṭki
 to, prep., sūṭh'ā' t
 tobacco, tūn'kū, m
 today, āṣh : see "tomorrow"
 toe, āyū, f. : big toe, āyū'lo
 together, nāā' : g'āi (ā long)
 toll (bell, etc.), hāṣhōṭki, l : be
 tolled, hāṣhōṭki l
 tomato, cūc'ū b'īṭūgū, m.
 tomorrow, h'āstāki, : day
 after t., c'p'ūn : fourth day,
 cōyū
 tongue, t'cū
 tongue, j'ip, f. (not used for

[illegible]

nāpānā (especially food),
 unlearned (not knowing but
 without) *śūnya* see "leaved"
 unripe, green, milk see
 "undereoked"
 up upwards, *ūzha*, *ūzha* :
 up to, then
 upon, suffix -*zh*, *ūzha*
 upright (literal 'sense') *taik* :
 stands still, wait a moment,
ūy k ūōk
 upside down, inside out,
 a big foolish matter (Urdu
ulī bāt) above, over, m.
 turn upside down, phān
 choice
 urine, milk, m. pl. *no*, m.
 urinate, milk drink
 useless, *ta'ū*
 valley (little), *zūn*, f.
 varicoloured, *qū*
 vein, *ūnī*, f. (sturd)
 veranda, mudkhat, f.
 very, *bōdū*, *lāwō*, *tushar* : in
 this place, *ēdishar* : in
 at this time, *ten aki* :
 very well, all right, *sho* !
mistū
 vessel, see "pot"
 village, *hāt*, f. *kūi*, f. *phlāhī*,
 f. (along) *va*, official, *ta'ūfā*,
bōrū
 villager, *kuyō*, but this
 really means "inhabitant,"
 "subject," *kō rān kuyō*
hāt ? what raja's people
 are, you ? fellow-villagers,
tom hātū jak, *tom phāryū*
jak.
 vine, *gurb* : f. see "grape"
 vinegar, *sikā*, m
 visible, *ū lāt*, *lēt* : be v.
lēt bōk, *qālā bōk*, *paṣhī*
zhōk

have	byēlē	lāy'zāp:	m, ſō', p'āvōus dāx yact
phāntānī	teō'it or āwā'kē		enāk, m.
(or hāmp'et, hāmp'et), the			yōkē, nāl, m.: to yoke, nāl
following(y,			dōkē
yeast) cūrkō, mā: k'ān cūrkō,			you, tāho
m.			young (man or woman), j'ān:
yellow, hāy'ū			y, mān, cōk'ūr: y, woman,
yet, still, dīrōm			cūmā'k'kē, f
yes, āwā			your, tālīē
yesterday, bēis: day 'before			zēā! (for friends), nāh, f.

KOHIŠTĀN AND GÜRĀSI.

INTRODUCTION AND SYNTAX.

NOTE.—K. and G. stand for Kohištān and Gūrāsī respectively. Šins call their language, šins jih or šins mōz in Kohištān, the phrase in the Gūrāsī dialect being šins mōzi: a speaker of the language is called šin (fem. the same). The adjective is šin or šinkōcy in Kohištān and šinā in Gūrāsī.

PRONUNCIATION.

Several points are worthy of attention.

Cerebral Letters.—o, ch, sh, zh, j, are found both cerebralised and uncerebralised: the cerebral forms are represented by c, ch, s, z and oerchēn j. In Kohištān zh and j are often interchanged, especially after a vowel, as are z and cerebral j: there is a tendency to prefer the fricatives zh and z after a vowel. The sounds are made with the point of the hollowed tongue against the back of the hard palate.

Examples:

Kohištān: jōc, goats: cōi, three (cf. cōi, woman): zā, brother: jābāi, medicine (cerebral j): qōkōny, look: jūmōōh, brother-in-law: šisū, ool of maize, cf. qūhū, poplar: šāq, dream.

Gūrāsī: qōū, varicoloured qhān, whip: šēp, blind: pās, wool: zā, brother: qh thirty: kōūl, Abies Pindrau: mūchō, before: lōh, n., bear.

The cerebral letters n, t, d, r, are all common and cerebral occurs in the Drās dialect.

Another notable feature is the tendency partially to *unvoice* a final vowel and to *aspirate* a final *surd consonant*. Words are frequently pronounced without this aspiration, and it is always dropped in inflection.

Examples:—K.; bāk, bāk, cave: rok-hole: kādāt, kādāt, how: takl, takl, button: bārkō, bārkō, bag.

G.; ātāt, ātāt, you will bring: hāt, hāt, you are: kyē, kyē, why: ānī, ānī, here: dū, dū, two.

The final *h* in all such words is liable to drop off when the emphasis is slight, and of course disappears with the inflection. Voiced letters are not aspirated in *Q*, but are not infrequently aspirated in *K*. I think, however, that such aspiration is not constant. Thus we hear *hāido* and *hāido*, was obtained: *gkhda* and *gkhda*, in the river or at the river.

Indeterminate vowels.—There are indeterminate vowels which vary sometimes in the same word, e.g. between *ē* and *ō*, *ē* and *ō*, *i* and *u*. Thus in *Gūrēś gēm*, *syemore*, the *ē* appears to be normally between *ō* and *ū*, sometimes becoming almost *ē* and sometimes *ū*. In *ē*, *igh*, *brā*, the *i* is between *i* and *ū*. Such sounds are natural when found in connection with the cerebinals *c*, *ch*, *s*, *z* for these consonants tend to retract the front vowels *i* and *e*, and to lower the high *i*—all in the direction of *ū*. They seem, however, to be of the essence of the language, for we have them in the 3rd sing. fut. as *Q. āsī* or *āsī*, he will be: *ōi* or *ōi*, he will come: *K. kkhāi*, *khāi* or *āi*, I will go, *āsīto*, *āsīto*, he was. We notice too that the fut. first sing. seems to end indifferently in *am*, *ān*, *ān*, *ūn*, *ūn*, and *ūn*.

Accents.—The strong accents of the language should be noticed. There is no one rule which will decide on which syllable the accent should fall. The preference is to have it as near as possible to the end of the word. Infinitives accent the *ō* of the termination *-ōny*.

Q: *paŋth*, watch (noun): *kiskth*, (noun): *shinkŋr*, *sugur*: *duṃgū*, second: *qīdi*, day after to-morrow: *paṣhizlōny*, be visible: *paṣhizlōny*, I was visible: *khādas*, I ascended: *yaṣŋs*, I made to walk.

K: *canāf*, haste: *lkhgūro*, heavy: *lakth*, button: *blindŋ*, knuckle, joint: *kjhu*, high, upper.

The short vowel (here *y*) at the end of many words may be taken as a very short vowel often involving the lengthening of the vowel of the previous syllable. The *y* occurring in many *Gūrēś* infinitives is often very faint, so *paṣhizlōny* and *paṣhizlōny* do not greatly differ.

Epenthesis.—There is not much epenthesis in the language, but a final *i* frequently affects an *a* in the previous syllable, thus in *K. hānū*, *is*, becomes in the fem. *hānī*, where the *ai* is pronounced like the *a* in English "man".

A long *ā* changes from *a* as in French *âne*, *tâche*, to the *a* in French words like "page", "cave", e.g. *Kohlstān māghāri*, here, has an *a* of this nature. Sometimes a short *i* is introduced after the *a*, as *māghāri*. Similar changes may be

found in the *Gūrēś* dialect and some which can hardly be called epenthetical. We have *caikān*, *caikāth*, imperat. and future 2nd. plur. of *caikōny*, see, where we should have expected *caikān*, *caikāth*; cf. also *khāri*, female imple. plur. *khāri*.

NOUNS.

(*Gūrēś*.)

Case.—In *Gūrēś* the genit. suffix is sing. masc. *-ō*, sing. fem. *-ā*; plur. *-ē* for both masc. and fem. It changes according to the number and gender of the word qualified, but (unlike Urdu and Kashmiri) it never changes according to whether the qualified noun is nomin. or oblique.

The dat. suffix is *-ig* or *-ō* which is added also to adverbs. The accuss. is often the same as the nomin., if it has a suffix it is that of the dat. The so-called ablative is made with the preposition *zhi*.

The most interesting case is the instrumental or agent, which has two distinct forms, one ending in *-ē* for use in the post tenses of transitive verbs, and the other in *-ā* used with all other parts of transitive verbs. The former seems to be *Aryan*. In the *Roy*. As. Soc.'s monograph on Northern Himalayan Languages I have adduced forms which resemble it. Cf. *Buddhāwā* *-ōi* for the plur. agent, *Buddhāwā* agent sing. *-ō* and *-ā*, *Kāngel* agent sing. and plur. *-ē*. The latter reminds us of the Tibetan agent which ends in *-s*, and of *jid* and *Nyāmā* *-sū*. I should not like to put forward any theory, but the double form suggests the presence of influences from two different families of languages. In the plur. the agent becomes *-ēzhi*. In the sing. fem. it generally ends in *-ō*, as *āzō* by a sister, *āzō*, by her. The first pers. pron. in the plur. has *-ē* for both agents.

The prepos. *zhi*, upon, appears to require that its object should add *zhi* before *zhi*. Thus we have *zhi* *zhi* *zhi*, on the head: *zhi* *zhi* *zhi*, on the box: *zhi* *zhi*, on the house: *zhi* *zhi*, on the horse: white for upon me, thee, him, us, you, them, we find *zhi*, *zhi*, *zhi*, *zhi*, *zhi*, *zhi* followed by *zhi* *zhi*.

(*Kohlstān*.)

In *Kohlstān* the gen. sing. suffix is generally *-et*; plur. *-ō*. Neither of these is subject to change, no matter what the gender, number or case of the following noun may be.

The dat. suffix is *et* which may become *et* in the plur., but in ordinary conversation no change is made. As in the other

part of verb subst., and past with pres. of verb subst. In Kōhstān these have been welded into single tenses, though their origin is obvious. Thus we have *klīmūs*, I am bringing, from *klīm hūs* or *klīm; klāst*, I have brought, from *klās hūs* or *klūs*. The imperf. is derived from the pres. ind., or *klānūt*, I was bringing.

A future indicating doubt is expressed in K. as follows: "will be" by the pres. of the verb subst. with *hōs*, the simple future perfect by the past with *hōi*.

hāḡi hōi, he will doubtless be taking it away
hānū hōi, it will doubtless be so
shūnūt hōi "Fearingi hōn" *thēō* *lākin pishow ne hōi*, he will have heard that there are Europeans, but will not have seen them.

The past of trans. verbs ends in
 G. *ā-ā-ā-ū-ies-ā-ēth-iō*.

Instead of the first three we may have in verbs of the second class *yās*, *-ās*, or *-ās*, *yā*, *ā* or *ā*, *yā*, *iā* or *ā*.
 K. *-ās-ā-on* or *-ā-ā-es-ēth-ēge*.

Verbs of the second class have for the first three.

-yā, *ā*, *-ās*; *-yā*, *ā*, *-ā*; you or *-yā*, *-yā* or *-yā*,
-ā or *-ā*.

ḡem-ē-ēge-ē-ē-ēth-ēge in which the *ḡūrēst* and *ḡūrēst* parts are combined.

The intrans. past normally ends as follows, the dialects being practically the same.

(i) *-hōs-ā-ā-on* or *-hōi-ā-ā-es-ēth-ēge*.

From *-hōs-ā-ā-on* *-hōi-ā-ā-es-ēth-ēge*.

K. *-hōs-ā-ā-on* or *-hōi-ā-ā-es-ēth-ēge*.

From *-hōs-ā-ā-on* *-hōi-ā-ā-es-ēth-ēge*.

The pluperfect in both dialects is the past with the past of the verb subst., as *klās klās*, I had brought.

A number of intrans. verbs instead of *hōi* in the penultimate syllable have some other syllable, thus:—G. *ōn*, come *ālos*; *hōyōn*, conceal oneself, *hōs*; *āḡhōn*, burn, *āḡhōs*; *hōyōn*, be attached, *āḡhōs*; *pānūhōn*, hear, *pānūhōs*; these words are almost identical with *Kōhstān*. Others are K. *tōn*, cry, *tōhōs*; *mōyōn*, die, *mōhōs*; *wōyōn*, descend, *wōhōs*; *mōhōn*, be lost, *mōhōs*.

Some verbs with trans. meanings have past tenses of intrans. form: in *ḡūrēst* some of them take the subject in the agent case.

G. *bizhōn*, fear, *bizhōs*; *mēt bizhōs*, I feared.

ānōn, learn, *ānōs*; *mēt ānōs*, I learned.

pānūhōn, hear, *pānūhōs*; *mēt pānūhōs*, I understood, heard.

tāyōn, to cross, *tāyōs*, has subject in nom. case.

mōzāhōn, *mōzāhōs*, finish, has both a trans. and an intrans. sense with nom. subj.

yāhōn, walk or cause to walk, has *yāhōs*, walked, with subj. in nom. case, and *yāhōs*, caused to walk, with agent subj. There is also a regular causal *yāhōyōn*.

K. *shōyōn*, learn, *shōyōs*.

yāzōn, walk, *yāzōs*; *yāzōn*, cause to walk, *yāzōyōn*.

To be finished is *mōzōn*, *mōzōs*, otherwise the above verbs are practically as for *ḡūrēst*.

pānūyōn, read, past *pānūyōs* or *pānūyōs*.

Verbs ending in *r(y)ōn* are a little irregular. Those ending in *-air(y)ōn*, *air(y)ōn* or *air(y)ōn* usually have *-air* in the future and go back to *-air*, *air* or *air* in the past. They are mostly causals.

G. *dī mair(y)ōn*, kill *dī mair(y)ōs*; *dī* for *dē*, conj. partic. of *dōn*, give, here means "strike."

pānūhōn-ānōyōn, explain, *-ānōyōn-ānōyōs*.

dizhōn-ānōyōn, wash, *-ānōyōn-ānōyōs*.

In K. the same thing occurs, but the verbs are hardly so regular.

būzōn-ānōyōn, awaken, *-ānōyōn-ānōyōs*.

bud-ānōyōn, awaken, *-ānōyōn-ānōyōs*.

pānū-ānōyōn, explain, *-ānōyōn-ānōyōs*.

dī mair(y)ōn, kill, *dī* *mair(y)ōn* *dī mair(y)ōs*; also without *dī*, also as follows

mair(y)ōn, kill, *mair(y)ōn* *mair(y)ōs* (causal).

shō-ānōyōn, mix, *-ānōyōn-ānōyōs*.

bizhō-ānōyōn, ride, *-ānōyōn-ānōyōs*.

cūk-ānōyōn, stop (trans.) *-ānōyōn-ānōyōs*.

dizhō-ānōyōn, wash, *-ānōyōn-ānōyōs*.

PASSIVE.

The passive is formed by adding *-ij* or *-izh* to the root of the verb. This is much commoner in the *Kōhstān* dialect than in the *ḡūrēst*.

(i) *qīyōn*, look; *qāyōn*, or *qāyōyōn*, be looked at.

shōyōn, build, make, *shōyōyōn*, be made.

māyōn, kill, *māyōyōn*, be killed.

The passive is (conjugated like an infinitive verb, and has the past-tense, as singular, it was made. Where it is also a passive participle ending, in both dialects, in the plural it declines like adjectives in -ā. Hindi passive participle broken. This corresponds to the state of having been made, but has broken. An organic passive participle is found in many Arvan hill dialects as in north-eastern Panjabi kaddhā, ejected: Cādhāi hōrōk, seen.

THE CAUSAL VERB

The normal causal form ends in -ōnu. In the simplest cases this is added with an intervening *a* in Kohistani often without this *a* to the root of the verb which is to be rendered causative.

G. qākyōnu, look at	qākyōnu, cause to be looked at or inspected
K. qākyōnu	qākyōnu and onkyōnu
G. pashyōnu, see	pashyōnu, cause to be seen
K. pashyōnu	pashyōnu and pashyōnu
G. sinōnu, learn	sinōnu, teach
K. sinōnu	sinōnu

Frequently the root of the causal is changed.

G. khāzyōnu, ascend	khāzyōnu, cause to ascend.
K. khāzyōnu	ikhāzyōnu
G. vāzyōnu, descend	vāzyōnu, cause to descend
K. vāzyōnu	vāzyōnu (rain, etc.) and of (God)
G. and K. āzyōnu, burn	āzyōnu, burn (tr.)
G. and K. chīzyōnu, tear	chīzyōnu, tear (tr.)
G. and K. shīzyōnu, be dry, attached	shīzyōnu, dry (tr.)
G. and K. sāzyōnu, be attached	sāzyōnu, attach
G. and K. pāryōnu, hear, understand	pāryōnu, hear, explain.

AGENT PARTICIPLE

The agent participle corresponding to Hindi and Urdu -wāla ends in -ā, but the formation is not always regular. The most usual method of forming it is to add -ā to the root for verbs of the first class, and -ā unaccented for those of the second.

G. and K. qākā, locked; qākā, door; qākā, singer and on the other hand we have G. khāzyō, descended from khāzyōnu; vāzyō, walked, from vāzyōnu

khāzyō, enter, from khāzyōnu is continued. In Kohistani the infinitive is used in this way in agreement with a noun, as rāzōnā, a keeper; cāmā, thōnā, mōghā, a man who hastens.

CONJUNCTIVE PARTICIPLE

The conjunctive participle corresponding to the Hindi and Urdu -kar or -ke is formed by adding -ē to the root for verbs of the first class and -i for the second. There are slight irregularities.

G. and K. qākē, having looked; khāzyō, having done; khāzyō, having brought; khāzyō, having beaten.

khāzyō, having ascended; vāzyō, having walked; pashyō, having seen; qā, having gone, is formed from the root of the past-tense qā (bozhōnu, to go).

COMPOUND VERBS

Verbs compounded with nouns and adjectives. As in Hindi and Urdu, and to a greater extent than in Kashmiri, verbs are joined to nouns and adjectives to express a single idea. The commonest verbs used in this way are thīyōnu, do or make (K. thīyō); dyōnu, give (K. dōnu); bōnu, become. Others are oñy, come; vāzyōnu, bring down (K. vāzyō); vāzyōnu, descend (K. vāzyō).

G. thīyōharāi thīyōnu, trembling make, tremble.

bīh dyōnu, twisting give, twist.

lāh bōnu, shake (intr.); lāh dyōnu, shake (tr.); lāh (K. lāh) means shivering.

āzy vāzyōnu (K. āzy vāzyōnu) to bring down rain (referring to God), to rain.

K. līmān dōnu, swim.

dāi vāzyōnu, bring down beard, to shave.

chīgi vāzyōni, sneeze descend, to sneeze (G. chīn vāzyōnu); oñy dōnu, to strike.

Verbs compounded with other verbs.—Verbs are compounded in this way to express such ideas as ought, ability, knowing how to.

Ought.—In Gūrēsi this is expressed by bozhī with the infinitive, from bozhōnu, to go, corresponds exactly to the

Kashmiri *gātāl*, from, *gātālūn*, to go; *hozhī d-yōng*, one ought to give, it is necessary or right to give, Kashmiri *gātāl d-yōn*; cf. Hindi *dēnā chhīlē*.

In Kohistan some such word as *mjēn*, good, is used, as *dōng mjēn hān* it is good to give.

hāzīl,—hōm, be able, with the inf. *ē*, to *yāzōng* *nai* *hē*, thou art not able to walk; *K. mō yāzōng bōm*, I can walk; In *K.* this is sometimes shortened, thus *mō yāzō* *hōm*, I can walk, to *hozhī hē*, thou canst or mayest go.

Know How To—*dašōng* (*G.* and *K.*), and *iāšōng* (*K.*).

I know how to dig, *mōsu gāk ch-yōng nai dīgōm*, I know how to dig, I do not know how to dig.

K. mōs pāngār dōng iāšōm, I know how to hobble (a horse). *tos dārū dōm na dāšō*, thou dost not know how to hunt.

PRONOMINAL SUFFIXES.

Pronominal suffixes which are so fully developed in Kashmiri, and add so much to the difficulty of that language, are comparatively rare in Sinā. I have not noticed them at all in Kohistan. In Gūtes I have noticed them for the second sing. and second and third plur. always to express an object, direct or indirect.

hī, is; *hīi*, is to thee; Kashmiri *chūy* from *chuh*, is

hōm, is to you;

hīkh, is to them; *chūkh*

kūyōng, is to bent; *kūšōm*, I shall bent

kūšōng, I shall bent thee; cf. *Kash.* *mīnāy*, I shall

kūšōm, I shall bent you

kūšōm, I shall bent you

kūšōm, I shall bent them

mīrkh, I shall bent them

mīrkh, I shall bent them

In Kashmir *mīnāy* the suffix is dative; I shall bent thee is *mīrkh*.

INTERROGATIVE PARTICLES.

When an interrogative sentence does not contain one of the ordinary interrogative words such as *how*, *when*, *why*, *where*, etc., a special particle is often inserted. The particle is *dā* in Gūtes, and *hā* or *ē* in Kohistan. Down the Indus from Gilās *ē* is commoner than *dā* which is hardly found. These particles are sometimes used with the imperative and then have the effect of softening the abruptness of an order.

(1) *mjēn bōi hō dā* ? *K. mjēn hō ē*, art thou well ?
kokōe hā dā (*ē*), are there hens ?

hōhī ātē dā (*hā*), bring the horses. The force of *dā* or *hā* is that of English "will you," bring the horses, will you.

mōsu āmākū pūn dā (*ē*), may I drink tobacco ? (i.e. smoke).

These particles may not be used along with an interrogative pronoun, adjective or adverb.

CONDITIONAL CLAUSES.

(Kohistan.)

(1) Of the form "if he eats this he will live"; protasis and apodosis both future in sense. *Koh.* has protasis in past, apodosis future.

mō khvās to mīrūn, if I eat this I shall die.

In a variety of this the pres. ind. may be used in the protasis:

hātō lo hāt, na hātō lo phul thō: if you are taking this (i.e., if you wish to take it), take it, if you are not taking it, leave it. "You" here is sing. If a plural is meant the sentence becomes *hātōthā lo hāt*, *na hātōthā lo phul thā* the meaning being otherwise the same.

sēsī hātō lo hātā, na hātō lo na hātā, if he is taking it (wishes to take it), let him take it, if he is not taking it, let him leave it. *Hātō* is concessive, corresponding to English *hātō*, *hātōq*.

(2) Of the form "if he were to eat this he would die" or "if he had eaten this he would have died." These are not clearly distinguished. In most Indian languages the context has to decide which sense is intended, and that in spite of the existence of forms which ought to decide the point without the context.

The protasis has either (i) the past tense with the subordinate particle *to*, the past tense being deprived of its suffix, or (ii) the past tense uncontracted along with the past of *hōng*, to be, used with *to*; in this case the past of *hōng* loses its suffix. Strictly speaking the first of these should mean "if we were to do," etc., and the second "if he had done," etc.

The apodosis has either the future with *hā* (hā being indeclinable), or the future with *to*. The former is commoner.

up, don't go for the big, substantial prizes, the big, if I had come yesterday, the Saints would have given me a prize.

[illegible]

come, he would have obtained a piece.

k'oo-ga-si-to, mìn thên bìe, if anyone had come, I should have done it.

"It will be seen that *al-to*, *bil-to* and *bile* are indeclinable. The form with simple *al-to* may mean either "were to come," or "had come," while that with *ālos bil-to* or *āln bil-to* must mean "if he had come," etc. *bil-to* is contracted from *byle* and *to*. The particle of subordination, plays an important part in all subordinate clauses.

The following clauses will show the forms used for the different persons and genders:

mō a-l-to or ā-loš bī-to, if I were to come or had come.

tu a-to or a-lo bil-to, if thou wert to come or hadst come.

yo a̱-tō or a̱n bīl-to, if he were to come or had come.

be a-to or a-lēg bit-to, if we were to come or had come.

tsao al-to or al-ti bil-to if you were to come or had come.

...ve El-to or Al bil-to; if they were to come or had come.

To get the term, one must change \mathbb{A}^1 to \mathbb{A}^0 and \mathbb{A}^0 to \mathbb{A}^1 in the definition of \mathbb{A}^1 .

mō a-tō or a-lis bī-to, if I (fem.) were to come or had come.

bil-to and bil-to are not changed.

TEMPORAL CLAUSES.

(Kohystāni.)

"At the time of doing" is rendered by *khēn* or *khn̄*, time, with the verb in the tense required by the sense.

mō tiki¹⁴ khyās khēpi (or khīni) at the time that I was eating¹⁵ food: lit. I ate food, at-the-time.

tso ălēt khēni (or khñi), while you were coming: lit. you came at-the-time.

khēn may be used with the infu.

cī khōnāi khēn bīlū: bread eating-of time became, it is time to have food.

PURPOSE, CONTINGENT, RESULT.

Календарь

Purpose is expressed by the future with *or without* (b). A connecting conjunction is not required. This construction does equally well for all purpose clauses whether in English they are past or future; the underlying idea is that they are always future with reference to the time of the main verb.

thūlo bātsō hāhā! then, bēsā khōn khūchūfēa thōn, kill
the fat calf that we may eat and be happy.

thô mư̄c kà sá ek lách gú nũ dâ nũ touni somnã sô
đomãng thên bile, lion never even gavest me even a
goat that I might make fun with my (same-age) com-
pansions.

The same construction is used to express contingent results. See the second sentence under the next heading—I am not worthy that people should say

Purpose may also be expressed by the dative of the infinitive:—

ti-ki'khonra'gould eat-for he-went, he-went, to have food.

QUOTATIONS

(Kohistani.)

The narratives well illustrate the use of the verb *liōng*. do to indicate quotations. It is placed *after* the words quoted.

“*k'k'ngōi kyē ch'at*,” the klojōu, “quarrel why ye made?”
 having—said he, asked, i.e. he inquired ~~having~~, why did
 ye quarrel?

mo talk no hus. thei puell hit the jacks nizzel, I worthy
not an "thy son" is living-said, people may say, i.e.
I am not worthy that people should speak of me saying
I am thy son.

shūnmlt' bōi "Fēraing hāng" shiēō pāhōu ne bōi. heard
he-will-be "Europeans are" having-said, saw not will-
be; he will have heard that (saying) there are Euro-
peans, but will not have seen them. The loan-word
shūnltā, from shūnōng, t'rou sūnā, is striking. Like
the more usual p'arzhōng, it is considered intrusive.

Kashmiri Influence.

The Gūrēs and Tīfēl people are bilingual speaking both Kashmiri and Śīṅā. Their dialect has several points of resemblance to Kashmiri not found in Kolihānt. The following may be noted:

(i) *bozhī, oughl*, from *bozhōng, go*, corresponding to Kashmiri *gkshī*, from *gkshūn, go*; as *bozhī gkkyōng*, one ought to look; *Kash gkshī wūchūn*.

(ii) The use, though to a very limited extent, of pronominal suffixes: *hūi, is to thee*; *Kash, chūy (hū, is: Kash, chūh)*.

kūlēnksh, I shall beat them; *Kash. mīrēkh*: (*kūlēn, I shall beat*; *Kash. mīrēg*).

(iii) The partially adjectival nature of genitives, which change according to the number and gender of the nouns governed, but do not change for case. The genitives in the Drās dialect of Sinā do the same.

(iv) The vocabulary has a few Kashmiri words not used in *Kashīnāt*, as *sīrēg, half more than*; *sīrēg cār, 4½*; *Kash sādā leōr: sādā, quarter more than, sādā āsīh, ¼*; *Kash. swādā āh: thūnāh, butter*; *Kash. thīt (Koh. gth): kēkūl, bridge*; *Kash. kēdūl (Koh. sēō, kēkūl)*; the *r* in *prōng (Koh. pōng)* is also Kashmiri.

A number of other words show the influence of Kashmiri.

The Drās people are trilingual, speaking Pūrk in addition to Sinā and Kashmiri. This applies only to the Drās plain, further down the valley they cannot speak Kashmiri. In Drās one notices a sharply biased *s* which is not unlike the Kashmiri *ś*, though it has less of the *t* element.

ACCIDENCE OF THE KOHISTĀNI DIALECT.

NOUNS.

Singular.

Masculine.

Plural.

Nom. *unā-y father*

a

Gen. *-oi*

-o

Dat. *-arō*

-ārē, -ārēi

Prep. *-a (jo, ja, zho, kkei, -y (je, jē, zho, kkei, etc.)*
ōko).

Ag. I. *-ol*

-ā jō, jū, -āg, etc.

Ag. II. *-aq, -āg, -āg*

The pronunciation of the prep. *jo*, and of the final short vowel of Agent II is inconstant. It is doubtful whether in ordinary speech anyone makes a difference between the sing. and plur. forms of *jo* and *ju*.

Nom. *hāl, boy*

bāl

Gen. *hāl-ei*

hāl-o

Dat. *-ārē*

-ūra

Prep. *-ā*

-ā

Singular.

Masculine.

Plural.

Ag. I. *bāl*

bāl jō, jū, bālēg, etc.

Ag. II. *bālēg, etc.*

bālēg, etc.

Gen. *zā, brother*

zār -ū

Gen. *zā-wei*

zār -ū

Dat. *-ōg*

-ūp

Prep. *-wā*

-ū

Ag. I. *-wī or -wī*

-ū jō, ja

Ag. II. *-ēg, etc.*

-ūg, etc.

Nom. *mī, mja, king*

mī jō

Gen. *mī*

-o

Dat. *mīn*

-ūg

Prep. *mī*

-ū jō, ja

Ag. I. *mī*

-is

Ag. II. *mīg, etc.*

-is

Nom. *pīg*

pīg

Gen. *-ei*

pīg

Dat. *-ārē*

pīg

Prep. *-ū*

-ōg

Ag. I. *-i*

-ō jō, ja

Ag. II. *-sū, etc.*

pīg, etc.

Nom. *gāl, gūh, stream*

gālē, gūhē

Gen. *gāl, gūh*

gālē, gūhē

Dat. *gāl, gūh*

gālē, gūhē

Prep. *gāl, gūh*

gālē, gūhē

Ag. I. *gāl, gūh*

gālē, gūhē

Ag. II. *gāl, gūh*

gālē, gūhē

Gen. *gāl, gūh*

gālē, gūhē

Dat. *gāl, gūh*

gālē, gūhē

Prep. *gāl, gūh*

gālē, gūhē

Ag. I. *gāl, gūh*

gālē, gūhē

Ag. II. *gāl, gūh*

gālē, gūhē

Gen. *gāl, gūh*

gālē, gūhē

Dat. *gāl, gūh*

gālē, gūhē

Prep. *gāl, gūh*

gālē, gūhē

Ag. I. *gāl, gūh*

gālē, gūhē

Ag. II. *gāl, gūh*

gālē, gūhē

Gen. *gāl, gūh*

gālē, gūhē

Dat. *gāl, gūh*

gālē, gūhē

Prep. *gāl, gūh*

gālē, gūhē

Ag. I. *gāl, gūh*

gālē, gūhē

Feminine. Plural.

Prep. 22-1	22
Ag. I. -i	22
Ag. II. -i-sq, etc.	22
Nom. mūdā-i	22
Gen. -i	22
Dat. -i-sq	22
Prep. -i	22
Ag. I. -i	22
Ag. II. -i-sq, etc.	22
Nom. sāsā-i-sq, etc.	22
Gen. -i-sq	22
Dat. -i-sq	22
Prep. -i	22
Ag. I. -i	22
Ag. II. -i-sq, etc.	22

All nouns ending in s and sh inflect in z and zh.

Nom. mā, mother	22
Gen. mā-i	22
Dat. mā-sq	22
Prep. -i	22
Ag. I. -i	22
Ag. II. mā-sq, mas, etc.	22
Nom. āj-e-i, mother	22
Gen. -i	22
Dat. -i-sq	22
Prep. -i	22
Ag. I. -i	22
Ag. II. -i-sq	22

PRONOUNS.

Nom. mō, mōh, I	22
Gen. mō-i	22
Dat. mō-sq	22
Prep. mō	22
Ag. I. mō-sq, mōs, mō	22
Ag. II. mō-sq, mōs	22

The masc. and fem. are the same except that in the nom. pl. and ag. plur. the fem. has the additional forms bā, bāsū. As in the case of nouns the final u of the agent is frequently inaudible. It also interchanges with other short vowels. So with all other pronouns:

Singular. Plural.

Nom. tu, thou	22
Gen. tū-i	22
Dat. tū-sq	22
Prep. tū	22
Ag. I. tū-sq, tūs, etc.	22
Ag. II. tū-sq, etc.	22

The masc. and fem. are the same.

Nom. 20, he, that, it, fem. 20	22
Gen. 20-i	22
Dat. 20-sq	22
Prep. 20	22
Ag. I. 20-sq, etc.	22
Ag. II. 20-sq, etc.	22

Except in the nom. sing. the masc. and fem. are the same.

Nom. 21, that	22
Gen. 21-i	22
Dat. 21-sq	22
Prep. 21	22
Ag. I. 21-sq	22
Ag. II. 21-sq	22

Masc. and fem. are the same.

Nom. 22, fem. ye, this	22
Gen. 22-i	22
Dat. 22-sq	22
Prep. 22	22
Ag. I. 22-sq	22
Ag. II. 22-sq	22

Masc. and fem. the same except in nom. sing.

Nom. nūh, fem. nūh, he, she, nūh	22
Gen. nūh-i	22
Dat. nūh-sq	22
Prep. nūh	22
Ag. I. nūh-sq	22
Ag. II. nūh-sq	22

In the plur. the masc. and fem. are the same.

Nom. 23, of this or that kind	22
Gen. 23-i	22
Dat. 23-sq	22
Ag. I. 23-sq	22
Ag. II. 23-sq	22

Similarly declined is *kāḍu*, of what kind? or of that kind which. In these words the *av* is almost like *an* in English "are."

Nom. *kāḍ*, that very

Gen. *kāḍ-avi*

Dat. *kāḍ-avi*

Ag. I. *si*

Ag. II. *-su*

For the plural one of the other demonstrative pronouns is used.

Nom. *anū*, that; fem. *anī*;

Gen. *mas*, and fem. *anusei*, etc.

Nom. *kōi*, *kōe*, who? anyone, someone

Gen. *kā-ai*, fem. *kā-ai*

Dat. *-avi*

Prop. *-i*

Ag. I. *-i*, *-a*

-i, *-a*

Indeclinable are *khañ*, who or what (interrog.) or which or what (relative) *jok*, *jo*, *zlok*, *zho*, *joī*, *zhoī* all meaning "what?" anything, something. The form *jei* or *zhei* appears to be the only form used before *ga*, even, also, as *jei ga nē*, no one or nothing at all came. In this phrase it is used for both persons and things.

Also indeclinable are *akt*, self (nom.) as in I myself, he himself, they themselves, etc. used for all the persons and both genders; *kāḥ*, so much or many, *kāḥk*, how much or many?

khañ or *kāe mhañzei gāḥ hāñi?* what man's house is it?

The genitives of nouns and pronouns have not the adjectival character which they have in so many Indian languages, but remain unchanged no matter what may be the gender, case or number of the word following, i.e. the word indicating the thing possessed.

ADJECTIVES.

Adjectives are generally of the same form as nouns and are not declined for case unless when used as nouns. Those ending in *-ū* have fem. sing in *-ī*; masc. plur. *-ā*, fem. plur. *-ī*. *mhañ mhañzei gāḥ*, a good man's house. *khañ cei dī*, a bad woman's daughter.

NUMERALS.

In the list of cardinal numerals the first in each case is the form used in *halok* and the second that used in and near *Cina*.

1. <i>hik</i> or <i>hok</i>	or <i>uk</i> :	<i>yk</i>	50. <i>dihū</i> or	<i>dihū gē dāi</i>
2. <i>dū</i>		<i>du</i>	<i>dihyō ga</i>	
3. <i>gēi</i>		<i>gē</i>	53. <i>dihū</i> or	<i>dihyō gē gōi</i>
4. <i>āf</i>		<i>car</i>	<i>dihyō ga</i>	
5. <i>pōsh</i>		<i>pūch</i>	60. <i>gōhyō :</i>	<i>gēbi</i>
6. <i>gva</i>		<i>ga</i>	63. <i>gōhyō ga</i>	<i>gēbiō gē gū</i>
7. <i>skt</i>		<i>skt</i>	68. <i>gōhyō ga</i>	<i>gēbiō gē gū</i>
8. <i>gē</i>		<i>gē</i>	70. <i>gōhyō ga</i>	<i>gēbiō gē dāi</i>
9. <i>nāu :</i>		<i>nāu</i>	<i>dāi :</i>	<i>gēbiō gē dāi</i>
10. <i>dāi :</i>		<i>dāi</i>	70. <i>gōhyō ga</i>	<i>gēbiō gē dāi</i>
11. <i>akā :</i>		<i>akā</i>	<i>dāi :</i>	<i>gēbiō gē dāi</i>
12. <i>bā :</i>		<i>bā</i>	70. <i>gōhyō ga</i>	<i>gēbiō gē dāi</i>
13. <i>gōi</i>		<i>gōi</i>	<i>kāñh :</i>	<i>gēbiō gē dāi</i>
14. <i>chūndi</i>		<i>chūndi</i>	80. <i>carhyō :</i>	<i>carbi</i>
15. <i>pūzli</i>		<i>pūzli</i>	88. <i>carhyō ga</i>	<i>carbiō ga</i>
16. <i>gōi</i>		<i>gōi</i>	<i>gē :</i>	<i>gēbi</i>
17. <i>skā :</i>		<i>skā</i>	90. <i>carhyō ga</i>	<i>carbiō gē</i>
18. <i>skā :</i>		<i>skā</i>	<i>dāi :</i>	<i>carbiō gē</i>
19. <i>kāñh :</i>		<i>kāñh</i>	<i>dāi :</i>	<i>carbiō gē</i>
20. <i>hū</i>		<i>hū</i>	98. <i>carhyō ga</i>	<i>carbiō gē</i>
21. <i>hū gē ik(h)</i>	or <i>hū gē</i>	<i>hū gē ik(h)</i>	<i>gē :</i>	<i>carbiō gē</i>
30. <i>hū</i> or <i>hū</i>		<i>hū gē dāi</i>	100. <i>chā :</i>	<i>chā</i>
31. <i>hū</i> or <i>hū</i>		<i>hū gē akā</i>	103. <i>chā :</i>	<i>chā gē gē</i>
40. <i>dihū</i> or	<i>dihyō :</i>	<i>dihyō</i>	200. <i>du shā :</i>	<i>du shā</i>
45. <i>dihū</i> or	<i>dihyō</i>	<i>dihyō</i>	1000. <i>zr :</i>	<i>zr</i>

Ordinal numbers are formed by adding *mūgū* (fem. *mūgi*, plur. *mūgā*, fem. *mūgi*) to the cardinals including the first: thus, second, *thumūgū*; first, *hōkthūgū*; 31st, *hū ga akāthūgū*. half is *hūri*: 34, *gōi ga hūri*: 14 *hū ga hūri*, etc.

three-quarters is expressed by *paū kām*: thus 53, *paū kām gva*:

one-quarter by *paū āf*, as 24 *paū āf dū*.

Once, twice, ten times, etc. are expressed by the words *ūm* and *wāri* unchanged, as *akā dūm*, eleven times; *wāri* is less common, *gōi wāri*, thirteen times.

The idea of "each" in four, five each, etc., is indicated by the repetition of the number, as *gōi gōi*, thirteen each.

The suffix -kik may be added to even numbers, as daikik, ten. This may be connected with the suffix k already alluded to. See full discussion at end of syntax of Gilgit dialect. The number with -kik may be repeated as daikik daikik, ten each.

VERBS.

Verb Substantives.	
Singular.	Plural.
hās or hānās, I am	hās or hānās, we are
hā or hānū, thou art	hā(h) or hānū(h), you are
hā or hānū, he is	hā or hānā they are
Feminine.	
hās or hānās	hās or hānās
hā or hānū	hā(h) or hānū(h)
hā or hānū	hā or hānā

The *ai* in the fem. is pronounced like the *a* in "man." but a little tenser.

aslos, fem. -ās.	Past.
-ō	-ās, fem. do.
-ō	-ēth "
-ō	-ē "
-ō	-ē "

The first letter (a) in the plur. and in all the fem. resembles the *a* in "man." The *i* is between *i* and German *ü* (short).

TRANSITIVE VERB.

ātōny (sometimes ārony or ādōny), to bring.

The accent is on the second syllable throughout the verb except where otherwise indicated. This is the characteristic of verbs of the first class. The second class accents the root and consequently contracts some of the endings. There is little difference between the two classes.

Imperat. tūā ātē(h)	tsosū ātēā'
Fut. mōsū āt-īm.	bēsū -ōn
tūā -ē or ādē	tsosū -ēā'th
sosā -ēi or ātēi	sesā -ēn

In -ēi the *ē* is often German *ö*. (short). Concessive, only 3rd sing. and plur. ātētā.

Pres. Ind. mōsū āt-īmūs	bēsū -ōnās
tūā -ēiū	tsosū -ēā'tbā
sosā -ēiū	sesā -ēnā

Singular.

Imperfect mōsū āt-īmūs.	Plural.
būā	hāā ānūsā
sosā -ēi	tsosū -ēā'tbā
	sesā -ēnā

The accent is on the first syllable in the 1st sing., otherwise on the second.

The imperfect may also be formed by combining the fut. with the past of the verb subst. ātīm as'los, etc.

Past mō āt-ās	hāā -es
thō -ā	tsā -ēth
sosī -ou, -iū (some- times -oa).	ānā -ege

Fem. āt-es -ege -ēgi -es -āth -ege.

I doubt whether there is any real difference between final unaccented *e* and *i* in this or the next tense.

Pres. Perf. mō āt-ān	hāā -ēsā
thō -on	tsā -ēthā
sosī -on	ānā -ēnā

Fem. āt-ēsā -ānī -ēsā -ēthē -ānī.

The pluperfect is formed by joining the past to the past of the verb subst. mō ātās as'los, I had brought.

Conjunctive Participle, ātā, ātētā or ātētō, having brought. Agent ātāk, bringer. This may also be expressed by the infin. used as an adj. in agreement with a noun, as ātōng mōhā, a bringing man, bringer.

PASSIVE.

The passive is made by inserting *ij* or *izā* after the root. The verb is then conjugated regularly as in intrans. verb. It is probable that often the idea of such a verb is middle rather than passive.

ātijōny, to be brought: ātījam, I shall be brought: ātījlōs, I was brought. ātījlōs is conjugated like as'los.

A passive partic. is formed directly from the active verb by adding -ilū (plur. -ilā: fem. sing. and plur. -ilī) to the active root:—

ātīlū, having been brought, brought.

hārōny, take away (verb of class II).

One or two parts will be sufficient. Accent on 1st syllable except where shown.

Singular.

Plural.

Imperat. hkr

hkrā

Concessive hkrā

Future hkr-ēm

-e

-on

-i

-āth

Pres. Ind. hkr-amān

-ō

-ōn

-o

-ouh

Pres. Perf. hkr-amūsa

-ā

-amūsa

-ā

-am

Past hkr-ās, etc. regular like āhās.

Subjects of intrans. verbs are in the nomin., those of trans. are in Agent I for past tenses and in Agent II for other tenses. In Kōhstān Sīnā Ag. II is frequently used instead of Ag. I.

Imperat. ho(h)

hozhōnū, go.

hozhā

Future regular as for hkrōnū above.; so with Pres. Ind. and Imperf.

Past. gās

gā

gēs or gyēs

gō

gōh or gyōh

Pres. gēs or gyēs

gei or gyēi

gēs or gyēs

gō or gyō

gōh or gyōh

ōnū, come.

Imperat. ē(h)

ēm

yā

ē

ōn or ūn

ōi

yāth

Imperf. ōmāsa

ōā

ōmāsa

ēn

ōmāsa

The occurrence of cerebral ū in 1st plur. fut. and imperf. is interesting.

Past āhās reg. like āhās.

Pres. āh-ās -i -i -āh -āh -i.

thōnū, do make.

Singular.

Plural.

Imperat. thē(h)

Fut. thēm

thē

thōi

Past thās

thā

thou

Conj. Part. thō, having done; Agent thēk, doer

pyōnū, drink.

Fut. pīm

pie

Past pīās

pīā

pīou

Pres. pē-es -o -e -es -et -egi.

pīon

pīāth

pīu

pīes

pīet

pīegū

khōnū, eat.

Fut. khūm

khā

Past kh-ās

khā

khā

siōnū, recognise.

Fut. si-ōm

si-ōi

Past siās

si

siou

si-ōm

si-ōi

siā

siā

siā

siā

mīyōnū, die.

Fut. mīyēu, mīyēu, etc.

Past mī-ōs

mī-ō

mī-ō

mī-ēs

mī-ēt

mī-ē

bōnū, be, become

Conj. partic. bōi, bē, having become

	Infinitive.	Future.	Past.
obtained, be	l(h) aṣṣh-ōnu	-kīm	-ylos or lardos
play	hāgh-ōnu	-kīm	-ylos
put on (clothes)	noṭ ōnu	-kīm	-ylos
put in, see "in- set"	bon-ōnu	-kīm	-āns
read	pān-yōnu	-yīm	-yās or -ylos
read, say	rāz-ōnu	-īm	rāz-yās
reap	lōnu	līm	lās
rear, see "keep"			
ride	hākh-āṣōnu	-āṣīm	-ārīlos
rise	uḥ-ōnu	-īm	-ylos; see also "ascend"
run away	ūc ōnu	-kīm	-ūtlos
scratch	khūn-ōnu	-īm	-ās
see	pāsh-ōnu	-īm	-ās
seize	pyōnu	pēm	pās
set, of sun, etc., see "decline"			
sew	sōnu	sim	sās
show	qāṣay- and pā- sāy-ōnu	-ēm	-ās
sleep	sōnu	son	sutos
row	jāl-ōnu	-īm	-ās; j almost zh
stop (intr.)	cūk-yōnu	-yīm	-yīlos
(trans.)	cūk-yāṣōnu	-yāṣīm	-yīās
strike (intr.)	hāsh-ōnu	3rd sing.	
swell	phūrcj-āṣōnu	bash-ej, -i bashon	
take away	hār-ōnu	-ārīm	-īlos
	gūn ōnu	-ām, -qām	-ēās
tired, be	son-ōnu	-ām	-ēās
understand, see "hear"		-qām	-īlos
walk	yāz-ōnu	-qām	yāzōs; imperat. yās yāza
"cause to warm oneself	yāz-ōnu	-ēm	-kyās
wash	lāpāsh-ōnu	-ām	-īlos
	dīzh-āṣōnu	-āṣīm	-ēyās
write	lkh-ōnu	-īm	-yās

Comparison of the past tense in Gīgīti, Kōhīstāni and Gūrēl verbs. Those which in Gīgīti belong to the 1st conf. and make their past in -ēgās, ēgās, correspond to the 1st class verbs in Kōhīstāni and Gūrēl which make the past in -ās.

while the verbs of the second class in Gīgīti making the past in -yās correspond to the verbs of the second class in the other two dialects making their past in yās, ēās or -yās. Gūrēl drops the y of the infin. before the ending.

First Conjugation.

Gīgīti	Kōhīstāni	Gūrēl
past in -ēgās	-ās	-ās
qākar-ōlki, cause to look	qākar-yōnu	qākar-yōnu
qāṣ-ōlki, look	qāṣ-ōnu	qāṣ-yōnu
cūn-ōlki, love	cūn-ōnu	cūn-yōnu
d-ōlki, give	d-ōnu	d-yōnu
ar-ōlki, bring	ār-ōnu	ār-yōnu
day-ōlki, burn, kindle	day-ōnu	day-ōnu
jāl-ōlki, sow	jāl-ōnu	jāl-yōnu
khōj-ōlki, inquire	khōj-ōnu	khōj-yōnu
lay-ōlki, obtain	lānuṣ, past lās	khōj-yōnu
lōlki, reap	l-ōnu	
man-ōlki, agree, obey	mān-ōnu	l-yōnu
mar-ōlki, kill	mār-ōnu	mān-yōnu
nāy-ōlki, hear	nāy-ōnu	nār-ōnu
pāshar-ōlki, cause to see	pāshar-yōnu	nāy-ōnu
prāy-ōlki, mend	pāy-ōnu	pāshar-yōnu
s-ōlki, attach	s-ōnu	prāy-ōnu
th-ōlki, do	th-ōnu	s-ōnu; past sōās
val-ōlki, bring	vāl-ōnu	th-yōnu
	descend.	val-yōnu, cause to descend

Second Conjugation.

past in -īgās	-ās, -ēās, -yās	-ās, -ēās, -yās
qān-ōlki, send	qān-yōnu	qān-yōnu
gūn-ōlki, take	gūn-ōnu	gūn-yōnu
hār-ōlki, take away	hār-ōnu	hār-yōnu
khān-ōlki, dig	khān-ōnu	khān-yōnu
lkh-ōlki, write	lkh-ōnu	lkh-yōnu
man-ōlki, message	man-ōnu	man-yōnu
pāsh-ōlki, see	pāsh-ōnu	pāsh-yōnu
peṣ-ōlki, grind	peṣ-ōnu	peṣ-yōnu
pi-ōlki, drink	pyōnu	pyōnu
rāch-ōlki, keep	rāch-ōnu	rāch-yōnu
rāṣ-ōlki, cook	rāṣ-ōnu	rāṣ-yōnu
si-ōlki, sew	si-ōnu	si-yōnu
sīy-ōlki, know, recog- nize	si-ōnu	si-yōnu
vi-ōlki, insert, put in	vī-ōnu	vī-yōnu

The regularity of the correspondences between the *Qutub* conjugations on the one hand and the Konistanti and Garai on the other is striking. The following are exceptions or apparent exceptions:

khōlōl kōlōl, eāh *kh-ōnō eāh* *khajōnō-yās*
We should expect *kh- and G. khān*, but this verb has several irregularities.

pārūzhar-ōlōl, eāh *pārūjair-ōnō* *pārūjair-ōnō*
past-ēgn *-ēas*

This is explained by the fact that in K. and G. verbs in *-ōnō*, *-yōnō* often have the past in *-ēas* or *-ās*: of Koh. *būzhār-ōnō* and *būdyār-ōnō*, to awaken, which have the past in *-ēas*; *khān-ōnō*, mix. *-ās*: see *Intro.* for further examples. The pasts *pāshās* and *rāshās* (K. and G.) are not unnatural, for *a y* is hardly audible after *sh* and *z* and similar letters. The only real exception appears to be K. *khānās* dug, where we should expect *khanyā*. It may be due to error.

The verb for "say", *gugli rayōlōl*, Koh. *rāzōnō*, Gur. *rāzōnō*, is irregular in all dialects.

ADVERBS.

The following are the principal adverbs.

TIME.

when? <i>kārē</i>	day after that, <i>lā gā iqizl</i>
when, <i>kārē</i> , to	in the morning, <i>loākyo</i> ,
now, <i>cē</i>	<i>dovēko</i>
afterwards, <i>patō</i>	by night, <i>rāō</i>
always, <i>zāp</i> , <i>hamēsha</i>	by day, <i>sūryō</i>
to-day, <i>hēl</i>	this year, <i>anu kāl</i>
yesterday, <i>byālā</i>	next year, <i>oā kāl</i>
yesterday morning, <i>bēla(h)</i>	year after next, <i>lā gā oā kāl</i>
day before yesterday, <i>mūstāp</i>	last year, <i>patin kāl</i>
<i>chākk</i>	year before last, <i>mūshin kāl</i>
day before that, <i>lā gā mūshin</i>	year before that, <i>lā gā mūshin</i>
<i>chākk</i>	<i>kāl</i>
to-morrow, <i>dōei</i>	ever, <i>zāt, kārē</i>
day after to-morrow, <i>iqizl</i>	never, <i>zāt, kārē</i> with negative
<i>iqizl</i>	

PLACE

where? <i>kōnō</i> , <i>kūdi</i>	whither? <i>kōiri</i> , <i>koinērā</i> and
where, <i>kōnō</i> , <i>kūdi</i>	words for "where?"
whence? <i>kōnyo</i>	there, <i>adei</i> , <i>adi</i> , <i>sāp</i>

CONJUNCTIONS.

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thence, <i>adō</i> , <i>ēāh</i>	behind, <i>patō</i> : <i>adi</i> , <i>patōnō</i>
up to, <i>Chera</i> , <i>adē</i> , <i>adō</i>	towards behind, <i>patōnō</i>
<i>qān</i>	upwards, <i>āyā</i> , <i>āyā</i> , <i>ūthālā</i>
thither, see "where"	<i>ūthālā</i> , <i>omāp</i> (and <i>āyā</i> ,
here, <i>nāda</i> , <i>ānō</i> , <i>ānō</i>	<i>ūthāl</i> , <i>om</i> , <i>gūh</i>) the <i>adi</i>
hence, <i>nāda</i> , <i>ānō</i> , <i>ānō</i>	for "upper" or "high"
up to here, <i>nāda dān</i> , <i>ānō dān</i> ,	being <i>āyā</i> , <i>āyā</i> , <i>gūh</i>
<i>in dān</i> , <i>ēāh</i> ,	<i>gūh</i> , <i>omit</i> , <i>omān</i> , <i>ūthālā</i>
out, <i>dān</i> ,	<i>lā</i> , <i>ūthālānō</i>
near, <i>ēāh</i> , <i>āi</i>	downwards, <i>khāri</i> , <i>khāri</i>
far, <i>dūr</i>	that, <i>lhatāp</i> : the <i>adi</i> , be-
to this side, <i>ōr</i> , <i>ōrān</i> <i>ūrān</i> :	ing <i>khārit</i> , <i>khāritnō</i> , <i>lhatāt</i> ,
<i>adi</i> , <i>āyā</i> , <i>ūrān</i>	<i>lhatōnō</i>
before, <i>mūchō</i> : <i>adi</i> , <i>mūchōnō</i> :	beyond, <i>pār</i> , <i>pār</i> , <i>pārā</i> , with
in front, <i>bāh</i>	<i>adi</i> , <i>patō</i> , <i>patōnō</i>
towards the front, <i>mūchōp</i>	

OTHER ADVERBS.

why? <i>kyā(h)</i>	<i>hālā</i>
very, <i>lā</i> : fem. <i>lāl</i>	often, <i>ūthālā dām</i>
therefore, <i>āyā</i> , <i>gi</i>	again, <i>phāri</i>
thus, <i>ādāth</i> , <i>adē</i>	also, <i>gā</i> , <i>gā</i> , <i>gā</i>
how? <i>kadāth</i>	no, not, <i>ne</i> , <i>nā</i>
slowly, <i>chūtā</i>	then (inferential), <i>to</i>
quickly, <i>lōkē</i> , <i>lōkē</i> , <i>lōkē</i> , <i>jūng</i> ,	

PREPOSITIONS.

to, <i>ā</i>	behind, <i>patō</i> , <i>adi</i> , <i>patōnō</i>
up to, <i>dān</i> , <i>byāp</i>	for, for sake of, <i>kirā</i>
from, <i>jo</i> , <i>āho</i>	across, <i>pār</i>
with, along with, <i>sōi</i> (ō short):	among, <i>māzhā</i> , <i>mājā</i>
personal pron. with <i>sōi</i> take	concerning, <i>bārāp</i> (w. genit.)
the forms <i>mā</i> , <i>tū</i> , <i>so</i> , <i>āō</i> ,	like <i>ghān</i> (w. genit.)
<i>tō</i> , <i>ānō</i>	beside, <i>kāci</i> , <i>ēāh</i> , <i>ēl</i> , <i>di</i>
in, <i>āyā</i> , <i>āyā</i> , <i>āyā</i> , <i>dā</i>	before, <i>mūchō</i> : <i>adi</i> , <i>mūshin</i>

CONJUNCTIONS.

and, <i>gā</i> , <i>gā</i> , <i>gā</i>	but, <i>lākin</i>
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They are usually dispensed with.

THE GÜRESI DIALECT.

NOUNS.

Singular.

Plural.

Nom.	zā, brother	zā-rü
Gen.	zāü	-rü
Dat.	zālg	-rölq
Prep.	zā, zāü	-rü
Agent I	zāüti	-rüzhi
Agent II	zāsü	-rüsü
Nom.	hāl, boy	hāl
Gen.	hālü	hāl-rü
Dat.	hālala	-ölq
Prep.	hāl	-ö
Ag. I	hāliti	-üzhi
Ag. II	hālhiü	-rü

niñ-iñ, father: Gen. -ö; Dat. -üñ; Prep. -ü; Ag. I -öñ
 Ag. II -ñsü
 sis, sister: Gen. süz-ö; Dat. -ülq; Prep. -ü; Ag. I -ö;
 Ag. II sisüñ Plur. skzā or skzārü, etc. Ag. II skzārgeñ
 gös, house: Gen. gözö; in the house, göz, gözi; on the
 house, gözi ñzhiö.
 Nouns ending in s, sh and g inflect in z, sh and z, respectively.

PRONOUNS. (Fem. same as masc. except where indicated.)

Nom.	möh, I	hē, we	Fem. bēñ
Gen.	myö	ñsö	
Dat.	möñtē	ñsölq	
Prep.	mö	hē	bēñ
Ag. I	müt	hēsü	bēsüsü
Ag. II	müsü	hēsü	bēsüsü
Nom.	ti, thou	kü	Fem. kēñ
Gen.	tiñ	käö	
Dat.	tiñtē	käölq	
Prep.	ta, tñ	käö	
Ag. I	tiñ	tiñzhi, tsñzhi	tsññtñzhi
Ag. II	tñsü	tsññtñ	tsññsü
Nom.	so, he, that, it:	sü	Fem. sñ
Gen.	fem. sñ	sññ	

Singular.

Plural.

Dat.	sösölq	sññölq
Prep.	sösi, söñ	sññö
Ag. I	sñsñi: fem. sñsö	sñññzhi
Ag. II	sösü	sññsü, sösü

With the prep. ñzhiñ, upon the word zhi is prefixed, and the
 pronouns take the following forms mö, hē, tñ, tsö, sñsi, sññö.
 e.g. tsö zhi ñzhiñ, upon you.

Demonstrative.

Nom.	ñ, that	ñ: fem. ayñ'
Gen.	ñsö	ñsö ayñzhiñ-ñö
Dat.	ñsölq	ññöñ
etc.		Ag. I aññzhi -ññzhi etc.
Nom.	zhö, this, he: fem.	zhi
Gen.	zhñ, zhö	zhñ-ñö
Dat.	zhñ-sö	etc. m. and f. the same
Prep.	-sölq	except in nom. sing.
Ag. I	-sñ	
Nom.	nñh, he, that:	nñh: fem. nññ
Gen.	nññ	nññ-ñö
Dat.	nññ-sö	etc.
Prep.	-sölq	
Ag. I	-ñ	-ññzhi -ññzhi

Nom. aññ, this: Gen. aññ-ö; Fem. aññ: Gen. ñññö
 Dat. ñññ. etc. Fem. aññ: Gen. ñññö

kñ, who? masc. and fem. the same: Gen. kñ-sö: Dat.
 -sñtē: Prep. -ñ or -sñ: Ag. I -sñ: from whom, kññzhi: near
 whom, kññ kññ or kñññ.
 zhiñ, what: not declined.

Genitives change according to the gender and number (but
 not the case) of the noun qualified, i.e. possessed, e.g.
 myö, my: w. masc. sing. noun myö: fem. sing. nññ: pl.
 mase. and fem. nññ.

ñsö, of that, has ñsö, ñsñ, ñsññ; and so for the others.

NUMERALS.

1	ññ	ññ
2	ñññ	ñññ
3	ññññ	ññññ

It should be noted that the final *h* is not dropped when it follows a vowel. For example, *the* is pronounced *the* and *the* is pronounced *the*. The final *h* is dropped when it follows a consonant. For example, *the* is pronounced *the* and *the* is pronounced *the*.

Ordinal numbers are formed by adding *mogu* if.
mogu, if *mu* to cardinal after the first thus
 3063 first *mu* for *mu* carr
 Half is *ba* *ba* carr
 are *car*

It is rendered by adding a *g* and *ō*, *ōt*, *ōtō*, *ōtōtō*, and *ōtōtōtō* from Kash.

For the preposition 'the verb must, given above, is used. (VI) I transitive verbs the ordinary infinitive case of nouns and is used for the subject; with transitive verbs Agent I is used for past tense and Agent II for the others.

[illegible]

mēi nīāns bēsu nīāns
 thō nīā tsā²hī kīēth
 sūāi nāu nēi²hī nīē
 mēi kīyes nōsu nīāns
 thō nī ye tsā²nēi²hī kīēth
 sō nīh sūnēi²hī nīē

res. Port. mễi nưôc lưu
bổi nưôc hỏ
sưôc nưôc bử
mễi nưôc hỏis. etc.

plupf. một đứa asulo
thỏ kit asulo
saoi đứa asulo
fem. một đứa asulo
cetc.

Participle *uṭ*, having brought

Agent *uṭ*, bringer
ekkyōm, look, is conjugated like *kyōm*, except that in the fut. 2 plur. it has *ekikāth* instead of *ekikāth*, and in the imperat. plur. *ekikā* for *ekikā*.

Imperat. *uṭh*
 Fut. *uṭh*

Past *uṭh*
uṭh
uṭh

Participles *uṭh*, having done; *uṭh*, done.

Imperat. *pi*
 Fut. *pi*

Past *pi*
pi
pi

Imperat. *pih*
 Fut. *pih*

Past *pih*
pih
pih

Imperat. *pih*
 Fut. *pih*
 Past *pih*
 Imperat. *pih*
 Fut. *pih*
 Past *pih*

Imperat. *pih*
 Fut. *pih*
 Past *pih*

Imperat. *pih*
 Fut. *pih*
 Past *pih*

Imperat. *pih*
 Fut. *pih*
 Past *pih*

Imperat. *pih*
 Fut. *pih*
 Past *pih*

Imperat. *pih*
 Fut. *pih*
 Past *pih*

Imperat. *pih*
 Fut. *pih*
 Past *pih*

Fut.

Past

fem.

Fut.

Past

Imperat.

Fut.

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[illegible]

See note at end of similar list of conjugations in Kolihāṭī Dialect.

ADVERTIS.

T

when, kün
when, kün
now, kōta
afterwards, pātō
always, zip, dēskau
today, āgē
tomorrow, lōstē
day after tomorrow, čidi
yesterday, bēkēh
day before yesterday, byāle
by night, ratō
early, oñ
by day, suryō
never, zāt nai, zāt na

PLACE.

where ? kōn
where, kōn
whence ? kōno
whither, kōnōta
there, ādi, āda
thence, ādō, šadō
up to there, āda dān, sūdā dān
thither. See "there"
here, nāda, āni. Inp
hence, nādō, āniō, luō
up to here, nādā, dān, āni
dān, ing dān

OTHER ADVERBS.

why, *kvēh*, *zhokantī*
 very, *hā* : fem. *hāi*
 therefore, *ant* *fantī*
 how ? *zhokantī*, *kandhāi*
 no, not, *naī*, *no*

PREPOSITIONS.

The principal prepositions are the following. Some are also

adverbs
 of, suffix -*ō*
 to, -*ā*, -*ī*
 from, *zhō*
 with : along with, *sai*, *sāi*
 " instrumental, *gih*
 for the sake of, *kāri* (a. fem.
 gen.)
 beside, *hāi*

upon, above, *āzhā*, generally
-zhi āzhā
 in, *āzhō*
 before, *mūchō*
 behind, *āfēr*, *pūtō*
 across, *pārī*
 among, *māzhā*
 about, concerning, *kārī*

are usually dispensed with.
 and, also, *h*

CONJUNCTIONS—

TEXTS.

THE DEATH OF THE GLAAR KADA.

razhi *vātō* *gītō* *gō* *shaharīe* *thōpō*
 Kadas descended (light-from and city-at polo
 die. *jāsa* *thē*. *kartī*
 gave (played), assembly made, five (travelling-expenses, etc.)
dāu *sūfārē*, *rozūn*, *cā*, *shūkar*, *kakōi*, *hagē*
 gave Government daily-allowance, ten sugar, hens, eggs
dāu, *bīkāśhī* *thau*. *Gītō* *razh* *thōpō* *dāt*
 gave, bakishish made. (light-from raja polo will-give
asīlī, *brūn* *blū* *nūlup*, *razh*
 was (i.e. was playing). stumbling became horse.
razh *kharī*, *āslup* *sātī* *āzhā* *razh* *māi*,
 was-attached below, horse was-attached above, raja died,
pūtō *kharī* : *Sūfārē* *sūfārē* *dāt* *māi*
 afterwards they-buried : Government gifts gave, his
hātō, *chōrān* *ākrān* *Gītō* : *zhūnō* *gē* *thau* *surpāt*,
 boys-to, sent gifts to-Gītō : these-to also made gifts,
pātō *razhōtō* *rūksūt* *thau* *tōng* *tōng* *gōzōtō* *gē*,
 afterwards rajas-to leave made, own own houses-to went.

Notes.

razh *satu* *khari*. *lundi* *rājā* *alce* *hagē* : *satu* from *sitayōng*,
 Hin. *hāgnā*. *rūksūt* *thau*, gave leave to depart, dismissed.

THE QUARREL.

kāyōi *bilī* *sīh*. *Naib* *di* *gē*, *phurvat*
 quarrel become was, Naib-Jahsidar near they-well, complaint
dī " *agūēzhi* *kāyōi* *thē*. " *naib* *chūpās*
 gave " they quarrel made. " Naib-Jahsidar, orderly
chūpās, *sānō* *hārān*, *khōzhan* " *kāyōi* *kyē* *thōt* ? "
 sent, them took-away, asked " quarrel why we-made ? "
 " *āslup* *pūtō* *āslē* *yōzhi*, *sūfārē* *kāyōi*
 horses fallen were bury-in, that-for (therefore) quarri
 this " *rāzhān* " *sūci* *hā* *dā* ? " *sūci*
 we-made. " He-said " Witnesses are (question) ? " Witnesses
nūsh, *rāzhān* " *sūci* *nūsh*, *thō* *phēr* *hī*. "
 are-not, He-said " Witnesses are-not, thy falsehood is. "

200. *Strophomena* *subquadrata* *Stroph.*
 201. *Strophomena* *subquadrata* *Stroph.*
 202. *Strophomena* *subquadrata* *Stroph.*
 203. *Strophomena* *subquadrata* *Stroph.*
 204. *Strophomena* *subquadrata* *Stroph.*
 205. *Strophomena* *subquadrata* *Stroph.*
 206. *Strophomena* *subquadrata* *Stroph.*
 207. *Strophomena* *subquadrata* *Stroph.*
 208. *Strophomena* *subquadrata* *Stroph.*
 209. *Strophomena* *subquadrata* *Stroph.*
 210. *Strophomena* *subquadrata* *Stroph.*

apple, palō, m.; G palō, m.
adam's ā, m.; G ā, m.
daddy, m.
apple-tree, jūrō, f.; fruit,
jūrō, m.; G fruit (dried),
phōr, m.
arm, shaki, f.; G shaki, m.
armpt, gite, f.; G gite, f.
rise, usō, m.; G usō, m.

baggage; nuka, F. G. L. r., m.
ball thoki f. C. L. r. f.

G khalvōnū : see "rise"
 ascenū, dīkī, f
 asamed, lālī
 G shārūm b
 ashies, dāl, m.
 G dāl, m.
 aske, kōpos th.: kñōjāu th.
 kñōjōnū : G kñōlīn th.,
 kñōlīn ānū

ass. jōk-un, m. (cerebral j-);
zūk-ün, f.-ün. (t. zāk-un
pl. -ühn : f.-ühn, pl. do.
assembly, jāsa, m. : G jāsa,
m. : convene a, jāsa thōng :
G jāsa thōng
assist, mādāt d. : G mādāt d.
liu, m.

assistant, m.: G
māddāt, m.
attach (*lāgānā*), sōny · G sōny
aunt, father's sister, phipi, f.:
G phipi, f. mother's sister
(younger) cūni āye, (older)
bārī āye; G {both} māsi, f.:
father's brother's wife; cūni

be, bōny : G bōny, iñhyōni
(*'sim asulos*)
beak, nobū, m.: G nō'ttū : see
"nose"
bear, ā-, īc : G īch, pl. īph (I
almost ō)
bear, v., see "carry"
beard, dāt·f. : G dāt·f.

āje.f., G. peāñi, elder do
 būri āje: G. būri, āzhe f.
 mother's, brother's wife
 phipī, f.: G. phip, f
 ututuma, shūcō, m.
 wāit, use "sī," remain "
 "look," etc.

- bee, mūchārī, f. : G bhārī :
 beehive, mūchājūn : G mūchū
 krūy : see "honey"
 before, mūchō : G mūchō :
 forwards, mūchōr : G mū-
 chōr : adj. fr. mūchō, mū-
 chōr (s and ch sometimes
 interchangeably)
 begin (Urdu kṣṇ) lomōm :
 (Urns.) shūrū th. : (Urns.)
 shūrū b.
 behind, pātō : G pātō : towards
 b., pātōm : G pātōm
 behold see "look." "see"
 belly, dīr, f. (swelled b., tūp) :
 G dīr, f.
 below, see "beneath"
 beneath, khārī : G khārī : see
 "down"
 bend, f. : (Urns.) tār th.
 (Urns.) tār b.
 berry, kūt, m. : G kūt, m.
 beside, kāri : G kāri
 beyond, pātō, pātō : adj. pātō,
 pātōm : towards b., pātōm :
 G beyond, pāt, towards b.,
 pātō
 betwixt, dīvā, m., fūhā,
 m. : G fūhā, f. : betwixt,
 mātī th.
 betwixt, shūrū, m. : G fūhā, m.
 big, bār : G bār
 bind, gūyōm, gūyōm : G gūy-
 yōm
 birth, (Urdu) jōh, f. (second f
 ceremonial), (Urdu) jūg, m. : G
 (Urdu) zūhī, f. : (Urdu) zūhī,
 m.
 bird, bōh, m. : G zūhānār,
 m. : names of birds in Kohi-
 stān are—cū, pl. cū, m.,
 cūstī : kāgūh, f., black-
 throated, cūstī : shār,
 drongo : ūstī, m., kind of
 chat : kīlīkī, m., chakor :
 kūnī, f., pīcōm : others are
- rōz, m., hūhā, f. : dāhū,
 m. : kīlī, f. : kāmārī, f. :
 bāhā, cū, m. : būhūh, f.,
 būhūh : see "cock," "hen"
 bite, v., cūyōm : G cūyōm
 black, kūrū : G kūrū (ō almost
 t)
 bless, bāshōm : G bāshōm
 bless : Gōt's blessing, bāhā
 d. : G bāhā d. : man's
 blessing, f. dāh th.
 blind, sēy, f. sēy : G sēy, f. sēy,
 m. (ō almost t)
 blister, phōpī, m. : bāhā, m.,
 blow (wind), dōm, bōhōm :
 G dōm
 blue, mūtī : G mūtī
 boot, dōm, m. : G dōm, m.
 boil, v. tr., (cooks) vīyōm : G
 (cooks) bīrī āyōm : m.
 rīyāzōm : G bīrī b.
 boil, m., mūtī, m.
 bone, ālī, f. : G ālī, f.
 bonfire, G āhī
 book, khīlī, f. : G kīlī, f.
 boot, bāh, m., (leather chapli)
 lāpī, f. : kōhī, f. (long boot) :
 G bāh, m., lāpī, f. : kōhī
 (Urns. chapli) : see "shoe"
 born be, jōh, be : zūhōm
 both, bēl : G bēl
 bottle, bōhū, m. : G bōhū, m.
 bowl, n., kūrū, f. : G kūrū,
 m.
 box, sūdūh, m., (very small)
 dūhā, m. : G sūdūh, m.,
 dūhā, m.
 boy, bāh, m. : G bāh, m.
 branch, kīlī, m. : G bāh, m.
 bread, līkī, f. : G līkī, f.
 break, cūm, phūyōm : G
 phūyōm
 breast, sūh, m. : G sūh, m.
 m. : (woman's) cūh, f. : G
 māmūh, m.

- breast, G sūh, f.
 breathe, G sūh
 bridge, sūd, sūd, m., kīlī,
 m. : G kīlī, m.
 bride, gūh, f. : G kīyōm, f.
 bright, jūpō : G jūp
 bring, āyōm : G āyōm : b.
 out, kīlīyōm : G kīlīyōm
 broad, sūh : sūh
 broom, lōhī, f.
 brother, zā, m. : G zā : younger
 brother, zāh, m. : sister's
 husband, jūhō, m. : G
 zūhānār : wife's brother,
 shārī, m. : G shārī
 bucket, bāh, f. : G bāh, f.
 buckwheat, gūhī, f.
 buffalo, sūdūh, m., f.
 mātī : G mātī, (Urns.)
 kīlī : f.
 build, dōm (give) : G bōhōm
 bulb, būhūh, f.
 bull, bāh, pl. bāh : G dōm
 burn, (Urns.) dāyōm, (Urns.)
 dāyōm : G dāyōm, dāyō-
 m
 burrow, n., hūh, m. : G hūh,
 m. : v., hūh th. : G hūh
 th.
 bury, khūyōm, v. yōm : G
 khūyōm, v. yōm
 butter, gūh, m. : G gūh, f.
 buttermilk, phōpī, m. : G
 phōpī, f.
 button, āh, m. : lāh, f. : G
 lāh, f.
 buy, gūyōm : G gūyōm : see
 "take"
 calf, bāhō, m. : G bāhō,
 m. : note sh, not sh.
 call, v., hō th. : G hō th.
 camel, āh, m. : G āh, m.
 can, see "able"
 candle, see "lamp"
 carpenter, dāy, m. : dūhīz-
 gār, m. : G dūhī, f., dūhī
- carr, hūh th. : G hūh th. : in
 both n and t are alveolar
 case, in any, without special
 reason, gūh.
 cast away, phūh th. : G phūh
 th.
 cat, pūhā, f., pūhā : G gūh-
 zūh, f., pūhā
 catenel, waterfall, ghār, m. :
 ghār, m. : ghār, m. : see
 "rings"
 catch, pūhō, rāhōm : G
 rāhōm
 cattle, (cows and bulls) gū, m.,
 pl. : G gū, m., pl. : (sheep
 and goats) hūh, f. : G hūh,
 f. : see "bull," "cow,"
 "goat," "sheep"
 ceiling, tūh, m. : G tūh, m.
 chamber, room, gos, m. : G
 gos, m. : see "house"
 chaprasi, orderly, cūhāhī : G
 cūhāhī
 check, mūh, m. : G mūh, m.
 chew, cūyōm : G cūyōm
 child, bāh, m. : G bāh, m.
 chin, dāh, f. (see "beard") :
 G mātī, f.
 cigarette, sūgārī, m. : G
 sūgārī, m.
 cinder, kār, m. : G kār, m.
 circumsise, sūhī hūh : G
 kīlīyōm, kīlīyōm
 circumcision, G kīlīyōm, m
 elaw, ūr, m. : G ūr, m.
 clean, sūh : G sūh
 clever, cūhāhī : G cūhāhī
 cloth, pūhā, m. : G pūhā, m.
 clothes, Kōhīstān pūh
 cloud, āh, m. : G āh, m. :
 verb, āh w. yōm w. word for
 "God" understood as sub-
 ject : G āh w. yōm : pink
 cloud, jūh, f. : G jūh, f. :
 this is used with dāyōm (G
 dāyōm), burn or shine, or

[illegible]

பெரிய நகரம் : பெரிய நகரம், மதுரை
பெரிய நகரம் : பெரிய நகரம், மதுரை

vīṣa	(vīza) : G	vizilyōny	m.	any am	im	s-kou, pi ^a , kom,
(ī parāt... vīṣa vīza)	H	cause		eniv	m	m mihā lōk

to 打, vālyōny; 打 vālyōng	(G) call
es 打, khāny; (lie down	earth, soil. all sun in "C

warda)	m.: G. vāṣṇ, f.	mōtt, f.
en ad	be, sli k	yaṣṇy: east, nūrkhāta (1 nūr, liht

and khato, ascend)
ay, ṛisūn: Ḡāṣān

eat, *khōng*, (passive) *khājī-*
zīlōm; *g' khōng*

G **U** **K** **I** **L** **L** **I** **K** **E** **B** **A** **N** **K** **C** **H** **A**
 G U K I L L I K E B A N K C H A

egg, *lūn-ō*, m.: G *hūn-ō*, pl. *th.*

directiōni, kñm, f
ly, ēkalitū
eight, aṣṭ: aṣṭiṭh, aṣṭamūḡ: G
நெடுங்குடி, அட்டம்

so poi t d, be, māk b
ō u: G hlyōng
eighteen, *ṣaṭṣaḥ*: eighteenth.
ṣaṭṣamugāḥ: eighteenth day.

lūgdar	table	inogu	carb.	eight	eight
lūg	table	inogu	carb.	eight	eight

ū, pl. *shū*, fem.
 G. n. *shū*, pl. *shū*,
shūyōnugū: G.
carbūh,
carbūh mogū

elbow, tshukür; f.: G bakhün
gich

elephant, batl, m. G. hästü;
m.

Uj: K a11u, Kauriñũ : G eleven, aksã: eleventh, aksã-
ãri mũgu- G aksã, aksãinogũ

vōny
mī. n.
sūsu. m. : († sūsu
th;
embrace h., kñir: v., kñir

[illegible]

k, p̄yōnū : G pyōnū
op. thūk. m. : G thūk. m.
enemy, dūshman
English : angli : farrān : zar

ch'raii. in "sound (int.
drum). ba'lieny
"European".
equal, similar to. see
ba'ra.

v. tr., shākhāronu : G
shākhāronu : int , shāshyonu
 bhr G bharānir
 European, foreign, pl. foreigner

sūyōnu
 sūj.. shukhu
 sūbār, sūhū : G sūhū-b, pl.
 .

二

evening, bās, m., maklām, m.: in the e., hāsqar maklēwarg: G slām, m.: in the e., slāmūš
 ever, zaš, hāro: G zāt
 every, hār: e. one, hār sei: e. thing, hār jek: G hār zlei, hār zlēk
 evil, kākū, ürīngai: G kākū cāū
 expel, G khāle vōnū
 explain, pūrūjironū: G pīru- zhaiyōnū
 eye, iśē, f.: G āchē, f.: eyelid, papēt, f.: G nān, f.: eye- brow, ruzi, f.: G āchpōl
 face, mīkē, m.: G mīkē, m.: see "cheek"
 fair, n., mēhē, m.: G mēhē, m., nān bozōnū, wazi d.: G pōnū: stumple and fall, lām b., G bān b.
 fan, see "pantle"
 far, dūr: G dūr
 fare, G karā, f.
 fast, n., rozā, f.: G rozā, m.: v., rozā hōnū (sit): G rozā hōnū: end of fast, n., G pēt: to end fast (at proper time), pēt th.: Hindu fast, G pānka (Persian fāqā)
 fat, kūtēr, thūtū: G thūtū
 father, māy: G māy: father-in-law, G shāt
 fault, ürīkē, f.: G kūsūr, m.
 feat, n., pīt, m.: G pīt, m.: v., bīzōnū: G bīzōnū
 female (of animal), sōg, sōg, pl. sōgi: G sōg, sōgi, pl. sōgi
 fern, hāt, m.
 festering sore, mīgēlū, m.
 fever, shik, f.: G tīb, m.
 get f., shik w. sōronū (skēonū sōcēi sōt, Urdu hēgnā): G tīb khīzhyōnū

few, āpū, pl. āpa, āpāh: G āpū, pl. āpā, āpā
 field, dōh, f.
 fifteen, pānzlē: fifeenth, pānzlē-māgū: G pānzlē, pānzlē-māgū
 fifty, dbyō gu dāi: fiftieth, dbyō gu dāmūgū: G dūbūyū gē dāi, dūbūyū gē dāmūgū
 fig (tree), phagū, f.: (fruit), phagū kīl, m.: see "berry"
 figlet, n., kūtū, f.: G kūtū, kūtū, f.: v., kūtū th.: G kūtū th.
 fine, n., sūz, pīt, jūrū, m.: G jūrū, m.
 fine, adī, (weaver), bōzū, f.: to be f., hīzī b.: G bīzī b.
 finger, hātū, f.: G hātū, f.
 finish, v., tr, mīyōnū, hōronū: mē, mūcōnū: G mōzhl- zōnū for both
 fire, hāzūr, m.: G phūh
 first, hēkūyūgū: G chūk-ū, fem. i
 fish, chūmā, m.: G chūmā, m.
 fist, mūgēk, f.: G mūgēk, f.
 five, pōsh: fiftē, pūshūyūgū: G pōsh, pōsh-mōgū
 flux, mēzī, m.
 flea, pīza, m.: G pīzū, m.
 flour, phuk, m.: āg, m.
 flower, phūyū, phūyū, m.: G phūyū, m.
 fly, v., hāz d.: G tal' d.
 fly, n., G mēh-ī, pl. -ē
 foal, bīgā: G hōyōnū
 foam, phū, n. & G gēvūr, f.
 fold, v., tē th., tōl th.: G tē th.
 foot, pa, m.: G pē, m.: leg of bed, chair, etc., pūyā, m.: G khōru: on foot, pādāh:

G end of bed (not head), payōn
 food (lawful), hūhāl: G hūhāl: (unlawful), hūhām: (car- tion), mūrār: G hūrām, mūdār
 for, see "sake"
 forcible, see "strong"
 forehead, tūy, m.: G nīh, m.
 forget, amūshōnū: G amū- shōnū
 forgive, māl th.: G māp th.
 former, mūhūyū
 formerly, kīnā
 forty, dbyō: fortieth, dbyō- mū gū: (i) dūbūh. dūbūh- mōgū
 four, cār: fourth, carmū gū: G cār, carmūgū
 fourteen, cāh'ndī: four- leenth, cāh'ndīmū gū: G cōdī, cōdīmōgū
 free, wīhōut payment, guoi freeze, sōr b.: G sōr b.: see "frost"
 friend, sōmo: one of same age, sāmāl, sāmāl: G (friend), shūyū
 Friday, jīmā, m.: G zhūmā, frost, jū, bāsh: see "before"
 frost, sōr, m.: G sōr, m.: see "freeze" "ice"
 fruit, mēw-ā, pl. -ā, m.
 full, tūyū, pūyū, pūrūlo: G sōk, pūrū
 gutter, see "pale"
 garden, bāg, m.: G bāg, m.
 gay, see "happy"
 ghara (earthen-ware pot), gkī, gkī, pl. gē, f.: ē as in French père
 genuine, pūshlān
 ghi, gkī, m.: G hīs yent's, lhanth, f.: hāl year's, gkī, m.
 gift, sār pōē, bīgēshl, f.: G sār pōē, bīgēshl, f.
 girl, mūtū, cōi: G mūtū, pl. -ē
 give, dōnū, pītōnū: G dōyōnū
 glacier, kībūkē, m.: G hūhāl, f. (snow)
 go, bozōnū: G bozōyōnū: see "walk" "ascend," "descend," "foot"
 goat, hāch, f., āt, pl. āt, f.: (small) chātū, m.: G mūgār, pl. -ī, m., chātū, m.
 good, mūhūyū, gōnū, mālū: of coin, khātā (indecin- able): G mūhū, sōh.
 gold, sonū, m.: G son, m.
 government, sārkat, m.: G sārkat, m.
 gown (long), man or woman's, gīlū, qhīlū, m.: G qhīlū, m.
 grand-daughter (both sides), pōgi: G pōgi
 grandfather (both sides), dādū: G dādū
 grandmother (both sides), dādi: G dādī
 grandson (both sides), pōgi: G pōgi
 grape, see "vine"
 grass, kāg, m.: G kach, m.
 grave, kākū, m.: G gār, f.
 graze, carōnū
 green, nū: G nū
 grind (corn), G pēzōnū
 grow, bātū b.: G hūrū b.
 gun, kīmūk, kūbūk, m.: G kīmūk, m.
 hail, n., hār, m.: v., hār d.: G oyū, f.: oyū vīyōnū
 hair, (human), bālū, m.: G zhakū, m.: (goat's), jīt, f.: G zhāt, f.

- vo, dwell, phkt b.: G byōnyū
(sit): exist, G zhōnyū: see
"born, be"
living, alive, jūdy, jendū: G
zhōnyū
lizard, kēlāl, m.: G olrps, f.
lead, hōkī, f.: G bār, m.
lock, jik'ndro, jik'ndru, m.: G
kū'jūph, m.
long, adj., zīgū: G zīgū
look, phkōnyū: G phkōnyū:
cf. "see"
lose, nūyōnyū: (i) nūyōnyū: lost,
be, noshōnyū: (i) noshōnyū
love, cōhōnyū, cōhōnyū th.: G
cōhōnyū, shōhōnyū th.: loved,
cōhōnyū: (i) shōhōnyū
mad, bakbid: G nūen
mail, letter, dāg, m.: G dāg, m.
m.: mail carrier, K dāg, m.
maize, mukki, f.: (i) mukki, f.:
see "corn"
male (of animal), hre: G hre
man, (human), mānāg, m.:
(i) mānāg, m.: (vir), mūshā,
pl. mūshē: (i) mūshā, m.
manner, in what manner
(Urdā jhe lērah), kīah
slānāg, kīdāth: see "how?"
many, tūshār: G tūshār: see
"much"
marmot, hrru, m.
marriage, zāl: (i) kūsū
marry (give in marriage), zāl
th.: (i) kūsū th.: (be married),
zāl b.: (i) kūsū b. (i.e. mar-
riage has become, etc.)
massage, v. tr., cōpi th.: G
mōnyōnyū
match, luefer, lūf, f.: G lūf-l,
pl. yū, f.
meaning, mādāth, m.: G
mādāth, m.
measure, kōhōnyū: (i) kōhōnyū
meal, mās, m.: G mās, m.

- medicine, jahāij, f. (cerebral)
J), zabāij, f.: G zabāij, f.:
see "powder"
memory, yūd, m.
mend, phōnyū: G phōnyū
new (of cat), bashōnyū: G
bashōnyū
midday, dazō, f.: G dazō, f.
milk, dūth, dūth, m.: G dūth,
dūth, m.: v. tr., chāu th.:
G chāu th.
mill, yōg, f.: G yōg, f.: mill,
stone, yōzōi bīl, m.: G
yōzōbīl, m.
misal, ūzū, m.: G kūrūth, m.
mix, kēhōnyū: G mēshēk th.:
mock, hāzē th.: G hāzē th.:
see "laugh"
Monday, dushūmba, m.: G
tēndārū, f.
money, see "rupye"
monkey, G vandūt, m.
month, mōs, pl. mōzi, m.:
G mōs, pl. mōzi, m. Names
of months are as follows:—
Apr.—May, bēsēk, m.: G
vāik: May—June, jēth,
m.: G zāth, m.: June—
July, hāg, m.: G hāh, m.:
July—Aug, bāshēk, m.:
G shāvūn, m.: Aug—
Sept., bādū, m.: G
hādū th., m.: Sept.—Oct.,
asū, m.: G ās, m.: Oct.—
Nov., kūtāik, m.: G
kātāik, m.: Nov.—Dec.,
mūgūt, m.: G mūzōr, m.:
Dec.—Jan, pū, m.: G pū,
m.: Jan.—Feb, mūg, m.:
G mūg, m.: Feb.—Mar.,
phāgūt, m.: phāgūt,
m.: Mar.—Apr., cōhōr, m.:
G tēshār, m.
moon, yūn, f.: G yūn, f.
morning, in the m., lochōyo:
G fōstē, fōstē

- mosque, jūnāb, f.
mosquito, mōl, f.: G mōl, pl.
mōb, f.
mother, āje, mās: G māh: m.
in law, shās: G shās
mountain, kōr, m.: G cōs, f.
mouse, mūzoi, f.: G mūzoi, f.
moustache, phūgā, m. pl.: G
phūgā, m. pl.
mouth, mūkh, m.: G āzū, m.
much, tūshār, lū, fenn, hāi: G
tūshār, lū, fenn, hāi: see
"many"
mud, cōcūl, cōcūl, m.: G cōcūl,
m.
mulberry, marōph, f.: G
marōph, f.
mule, kūtōr, f.: G kūtōr-y,
pl. -y: f.-y, pl. kūtōr-y
mushroom, shūhūl, f.: G
shūhūl, f.
my, me: (i) myō
nail, (iron), mēkh, f.: G mēkh,
pl. -ō, f.: (in hand, foot),
nūh, m.: G nōr, m.
naked, nōnū: (i) nōnū
nante, nōn, m.: G nōn, m.
near, āl, ēl: G āl
necessity, see "need"
neck, sūk, m.: G sōny, m.:
sūkh, m.
need, zārurūb, f.: G zārurūb,
f.
needle, sū, f.: G sūw, f.: pine
needle, K bāt, m.
nephew, bashōnyū: G bashōnyū
nephew, brother's son, hūr-
hūgh: (i) hūrūgh: sister's
son, sātū: G sātū
nettle, jōmū, f.: G zhōmū, f.
never, kūtōr or zāt w. nega-
tive: G zāt w. negative
new, nō: G nū.
news, kphār, m.: G kphār,
f.
niece, brother's, hūrōi: G

- hūrūgh, f.: sister's daughter,
sazū, f.: G sazū, f.
night, rāij, f.: G rāij, f.: by
night, rātō: G rātō
nine, nād: nūth, nāmūgū: G
nau, nāmūgū
nineteen, kūnh: nineteenth,
kūnhmūgū: G kūnh, kūnh-
mōgū
niney, carhōyō gū dāi: nine-
tieth, carhōyō gū dāmūgū:
(i) carhōyō gū dāi, carhōyō gū
dāmūgū
nipple, cūel, f.: G nāmūgū, m.
no, na or a peculiar click: G
nāi, na: see "no one,"
"not," "nothing"
noise, kūrū, m.: G kūrū, f.
pl.
no one, kōe gū na, jēi gū na: G
zhei gū nā: (or without gū,
gū)
north, qūbūb, m.
nose, nōth, m.: G nōthāi, m.
not, na, nāi, ne, nī: G na:
(there) is, or are not, nēth,
nūsh: G nūsh
nothing, jēi gū na, kōne-
times pronounced jūgū na:
(i) zhei gū nāi (often pro-
nounced zhēn nāi: also
without gū, gū
now, cō: G kōn
oath, sūgūn, sūgūn, f.: G
kāsēm, m.: take oath, K
sūgūn d.
obey, (hūkūm) nūhōnyū: G
hūkūm mānyōnyū: hūkūm
is m.
obstinate, rībār th, zidd th.
obstinacy, rībār, zidd, m.
obtain, hāmūn: be obtained,
hāmūnyū, lāzōnyū, hāzō-
nyū
odour, gōmū, m.: G gōmū, m.
often, tūshār dōmū: G tūshār

- rope, bāhi, f.: G bāhi, pl. bāhi
run, hai th.: ūcōm (run
away): G dārbāhā th.
rūpe, rūpi, f.: (i) ropai, f.
saddle, pāhi, m.: (i) pāhi, f.
m.: saddle-cloth, G tōkōm,
m.: saddle, v.: G pāhi-
yōm
sake, for s. of, kin w., gen.:
G kani w., fem. gen
sake, think, f.: (i) thāki, f.
sall, hui, f.: G hui, f.
sap, vōi, m. (i.e. water): G
pai, m.
satisfied, tūi: be satisfied,
tūstōm (Iwajabi rājū):
see "full" (hāi, f.
Saturday, shāmā, m.: (i)
sāsa, kōmā, f.: (i) mēch-
nā, f.
scorpion, (i) bich, m.
secret, (i) kōyōm
secret, n.: tūhā, m.: G
tūhā, m.: v., tūhā th.:
G tūhā th.
second, dūmū'gū: G dūmū'gū
see. pūshōm: G pūshōm:
see "look"
seed, hā, m.: (i) hā, m.
seize, mōm, pūm: G rī-
yōm
self, aki: for oneself, ākōm
sell, mūh d.: (i) kōyōm
send, chūm, (i) cūm
separate, chūh, chūh chūh,
mūgō pūh (one in front of
the other): v., chūh th.,
mūgō pūh to th.
servant, mōkū, m.: faru s.,
dōkū: (i) servant, mōkū,
m.
serve, hāzūm th.
service, kōzūm, f.
set (sun, stars, etc), hūm:
(i) hū th.
- seven, sēt: seven, sēt-
mū'gū: G sēt, sēt-mū'gū
seventeen, sētāt: seventeen,
sētāt-mū'gū: G sētāt, sētāt-
mū'gū
seven, cūhō gū dū: seven-
tieth, cūhō gū dūmū'gū:
G cūhō gū dū, cūhō gū
dūmū'gū
shade, chūh, f.: G chūh, m.
shake, v. tr. hā d.: v. int.,
hā h.: (i) hā d., hā h.
shame, shām, f.: (i) shām,
f.
sharp (not blunt), hū: G hū
shave (beard), dā vāhō: G
zhāh th.: dā th.
she, sē, ye, nī: G sē, zhē,
zhū, nī
shin, nī, (i) dūhā, f.
shawl, loi, f., sātā, f., m.: G
shēp, tūh, f.: G tūh, f.
Shin, Shin (Shin, Shin): a Shin
(person), shū, pl. shū, fem.
shū, pl. shū: G dūhā, pl.
shū, fem. dūhā hā, pl. dūhā
hā, also shū, fem. shū: adj.,
shū. sūhōm: G shū: the
Shin language, shūh jū, f.:
shūh mōi, f. pl.: G shūh
mōi, f. pl., dūhā mōi, f.
pl. In shūh the a is almost
English "aw" in "awe":
in jū the b is not fully
vocalized. In G shū the i
tends towards e.
shiver, chūhā hā b.: G chūh-
thā hā th.
shoe, pāzāt: see "boot"
shop, hāh, f., wā, m.
short, kūhū: see "little,"
"small"
shoulder, pūhū, pūhū, m.:
G mūhū
show, pūshōm, cūhōm:
G pūshōm, cūhōm:
see "look," "see"

- shrine, hāh, f.
shut, v. tr. dūm, dūh th.:
adj., dūh (passive part. of
dūm)
shrub, mūhū, m
side, on this side, hūh: G
hūh: on that side,
hūh: G hūh: on what
or which side? hūh th.:
G hūh th.: see "here,"
"there," "how," "thus"
silver, rūp, m.: G rūp, m.
sin, gonā, m.: G gonā, m.:
v., gonā th.: G gonā th.:
gonā khūhūm
sing, gā d.: G gā d.: see
"song"
sister, sāt, f.: G sāt, f.:
husband's s., zhāzā, f.:
G zhāzā, f.: brother's wife,
zhāh, f.: G zhāh, f.: wife's
s., sātū: husband of do.,
sātū: G wife's s., sātū
sit, hūm: be seated. hūh
b.: G sit, hūm
six, sāt: six, sāt-mū'gū:
G sāt, sāt-mū'gū
sixteen, sāt, sāt: sixteen,
sāt-mū'gū. sāt-mū'gū: G sāt,
sāt-mū'gū
sixty, cūhō, cūhō: sixty,
cūhō-mū'gū, cūhō-mū'gū:
G cūhō, cūhō-mū'gū
skin, cūm, m.: bag made of
skin, hūh, f.
sky, agū, f.: G agū, f.
sleep, n., nīh, f.: G nīh, f.:
v., sūm: G sūm
slip, zāt b., hūh b.: G zāt b.:
slip and fall, dūh b.: G
dūh b.: see "fall"
slippery, pūhū, tūhā: G
tūhā
slowly, chūhā: G chūh
small, cūhū. hūh, khūh
(short): G cūhū
- smoke, cūhā: G cūhā
smoke, dūm, m.: G dūm, m.
snake, jūh, jūh, jūh, zhū,
m.: G zhū, m.
sneez, n., chūh, nīh, f.:
G chūh, f.: v., G chūh
vīhūm
snow, hūm, f.: G hūm, f.: v.,
hūm vāhō: G hūm vīh-
yōn: the subject is
"God" understood
snuff, nūhā, f.: G nūhā, m.
soap, sūhū, f.: G sūhū, f.
sock, pātā, m., mōzā, m.:
G mōzā, f.
soft, mōh: G mōh
sole of foot, tūh, f.: pā hūh
tū: see "palm"
someone, koi, koe, jē, zhē:
= G koi, zhē
some, nāh
something, jēh, jōh, zhēh,
zhōh, jō, zhū, jē, zhē: G
zhēh, zhēh
son, pūh, pl. pē: G pūh, pl.
pē: son-in-law, jūhūh,
m.: G zhāhūh, m.
song, gā, m. (as "a" in
"man"): G gā, m.
south, nīh, m
sow, G bi zhūhūm: bih is
seed
speak, see "say"
spend, kūhū (i.e. eat), khūh
th.: G khūh
spill, nāh d.: int., nāh
bozhūm
spit, tūh th.: G tūh th.: see
"spit"
spoil, v. tr. cūh, bāg th.,
khūh th.: G khūh th.:
int., cūh bāg b., khūh b.:
G khūh b.
spot, (flu, m.: G tūh, m.
spring (of water), ut, m.: G
ut, pl ut, m.

[illegible][illegible]

rózhōny
 Tuesday: sēshūmba, u. : G
 bonvār f. : G
 turba: jāi'ā f. : G kisk'h,
 turu. v. tē, phirōny : G phir-
 yoni: int, K and G phiri
 bozhōny or ōny
 twelve: bāi : twelfth, bāi-
 mu'gu : G bāi, bāimōgū
 twenty, hli : twentieth, bi-
 mu'gu : G bih, bimēv

- twist, hēihōnyū : G *hisi* d.
two, dū : second, dūmō'gū :
G dūh, dūmō'gū
udder, chirī, f. : G chirī, f.
uncle, father's brother, piē' :
G piē' : mother's brother,
mamū' : G mūmū' : father's
sister's husband, phūpā :
G pophā' : mother's sister's
husband, kakr' : G mosā'
understand, hshōnyū, pīrī-
jōnyū : G pīrīzhōnyū : see
"hear"
up, upward, ājīnyū, ājīnyū,
hshōnyū, gūshōnyū, omānyū :
there are two adj. from
each of these, ājīnyū, ājīnyū,
hshōnyū, hshōnyū, gūshōnyū,
gūshōnyū, omānyū, omānyū : G
hshōnyū : up to, dūnyū : G dūnyū
upon, ājīnyū : (i) ājīnyū
vein, ājīnyū, f. : G nār, pl.
nār, f.
vermilion, mōnyū, m.
very, hā, fem. hāi (ai as a in
"man"), hārū, fem. hārū : G
hā, fem. hāi
vessel (vessel), hōnyū, m. : G
hōnyū, m.
village, kōi, m. : G kōi, f.,
village, kōiōnyū : (i) kōiōnyū
vine, zhōnyū, f. : grape, zhōnyū
kei, m.
vine, hōnyū, hōnyū, f., pīrīzhōnyū :
(i) pīrīzhōnyū
vines, mōnyū, f. : G mōnyū,
f., hshōnyū, m.
wagtail, cōi, f.
walk, yazōnyū : G yāzhōnyū :
came to walk, yazōnyū : G
yāzhōnyū, -jōnyū, -ās, and
yāzhōnyū, -jōnyū, -ās : see
conjugation
wall, (stone), kūr, f. : (wool),
kūbār, m., dūbār, f. : bīkōr,
f. : boundary w., hshōnyū, m.

- warm oneself (at fire, etc.), G
tāpīzhōnyū : see "hot"
wash, dīzhōnyū : G dīzhōnyū-
yōnyū : wash oneself, tām d.
G tām d.
wasp, bēi, f.
watch, timepiece, m., gōnyū,
m. : G gōnyū, f.
water, vōi, m. : G vōi, m.
watercourse, yūh, f.
waterfall, see "cataract"
we, bē : G bē, fem. bēā
weak, rīh, kāmzōr
Wednesday, carshūnyū, m. :
G bōdyā, f.
week, sūdyā, f. : G sūdyā, f.
weep, see "cry"
well (in good health), see
"health"
wet, adj., bīnyū
west, qūh, m.
what? jōk, zhōk, jōk, zhōk,
jō, zhō, kām, jō, zhōi : G
zhōk, zhōk, zhōi : what
(relative), the same words
wheel, pū, m.
when? kūr, kām, kām : G
kām : when (relative), the
same words and K to
whence, kōnyū, kūtō : (i)
kōnyū
where, kōnyū, kūtō : (i) kōnyū
where (relative), the same
words
whip, kūtō, m. : G gūh, m.
whistle, v., gūh : G gūh
th.
which (relative and interr.),
kām
white, shōnyū, fem. shōi
whiten, shōnyū, m.
whither, kōnyū, kōnyū and
words for where : G kōnyū :
whither, (relative), same
words
why, kyūh : (i) kyūh, zhōkōnyū

- widow, kagūnyū : G kagūnyū,
mūpū, f.
widower, kagūnyū, m. : G
kagūnyū
wife, cōi, f. : G cōi, f. : one
twice married, G cōi'āi
wine, mō, m. : G shōnyū, m.
winter, yōnyū, m. : G yōnyū :
in winter, yōnyū : G yōnyū
wild, along wild, sūi, sūi : G
sūi, sūi : with (instrument-
al), gūh
witness, shōnyū, m. : (i)
sūi, m.
woman, cōi : (i) cōi
wool, pū, f. : G pū, f.
wood (log of), mūnyū, pl.
mūnyū, m. : firewood (piece
of), kāmnyū, pl. kāmnyū : G
kāmnyū, pl. kāmnyū, m. : (general
word), G fōi, f.
word, mō, pl. mōi, f., lūgā',
f. : G mō, pl. mōi, f.
world, kom, m. : G kom, m.
world, sūm, m., dūnyū, f.
winkle, kūr, f. : G gūnyū,
pl. -yū, f.
wrist, hōnyū, m. : see "joint"
G gūnyū, m. (middle it is in
long)
write, hshōnyū : (i) hshōnyū
yak, G yākh, pl. yākh, m.,
fem. yākh : hybrid
(yak and cow), zōi, pl. zōi,
fem. zōi, pl. dō.
yawn, jōnyūnyū : I am yawn-
ing, mō jōnyūnyū hū : I
yawned, mō jōnyūnyū : G
hū, hū, f. : V, hūnyū
year, kām, m. : this y., hūnyū
kāi : next y., cā kāi : y.
after next, hūnyū cā kāi :
last y., pūh kāi : y. before
last, mūnyū kāi : y. before
that, hūnyū mūnyū kāi
yes, ō

- eskerdy, byfēk : G byfēk : y.
morning, hshōnyū : G hshōnyū :
day before y., K mūnyū
chōk : day before that, hūnyū
mūnyū chōk
yoke, yū, m. : G nū, f. : to
yoke, yūnyū : G nūnyū
you, sō, (i) sō, fem. sōi
young, see "little" : also G
shōnyū : Urdū jūnyū, K
jūnyū : boy or girl, cānyū :
y. of animal, K pūh
your, sōi : G sōi
Trees: Abies Pinus or Wel-
bian, kūr, m. : G
kānyū, m.
anacia (small florus, twigs
used for toothbrushes).
pūh, m.
nutlet, hshōnyū, m.
birch, (tree), jōi, f. (second j
circular) : (bark), jūnyū, m. :
(i) (tree), zhōnyū, f. (bark),
zhōnyū, m.
cedar, pūhnyū, m. : G diva-
dār, m.
chestnut, ashōnyū, m.
cypress, chōnyū, f. : G chōnyū,
f.
durek, hshōnyū, m. : its berry.
hshōnyū kūh, m.
fig, pūhnyū, f. : fruit, pūh
gūnyū kūh, m.
holly, hshōnyū, f.
maple, cōnyū, m. : G cōnyū, f.
medlar, kōnyū, m.
mulberry, mōnyū, f. : G
mōnyū, f.
oak, jōnyū, m.
olive, kōnyū, m.
peach, (tree and fruit), hshōnyū,
m. : G (fruit), hshōnyū :
(tree), hshōnyū tom, m
pear, hshōnyū : (tree), hshōnyū
tom, m. : G hshōnyū, m., hshōnyū
tom, m.

"mō khaddā pāx-jonkāt blos, tu jo ga nāit
 "God holy from cursed became, thee from also cursed
 blos, cē mō lair no hōa "thei pūq hñ" the
 became, now I worthy not am "thy son-the-is" having-said
 rāzō rāzō mālōi nōl-karē sei rāzōi mālōi mālōi
 people, may-say Father servant with said "good, good
 pōqē kēlā nōl-karē būnā, hāgū dī hānūsalo
 garments having-brought him-ye put-on, finger in ring,
 pōrē pāzār, thūlo bātāhō' kēlā hālā thēā,
 feet-to shoes, fat calf having-brought lawful make (i.e. kill),
 bēn khōn, khūhālta thōn, mei ān pūq mūo
 we-may eat, joy may-make, my this son died
 cē jenōi ālo, nōtau laido." sei bārū pūq
 now alive came, was-lost, was-obtained. His big son
 dōmī dī aslō, to gozērē ālo, to dārān' bāghōnei
 field, in was when house-to came, then drum beating-of
 hāyās būn'lo, ēk nokār-kārā bō thēā tapōs
 noise heard, one servant-to hullo having-made inquiry
 thōu "jok bilei?" kōs rāzōi "thei k'ho zā ālo
 made" what became? He said "thy little brother came,
 mālōi sei kiria thūlo bātāhō' hālā thēā
 father his sake fat calf lawful caused-to-be-made
 asgi oē mālōi khācū laido." so rōs
 for-this now well evil was-obtained. He angry
 bīlo; āzhōrē ne bozle, sei mālōi dārō gē
 became, upwards not was-going; his father out having-gone
 s-kaupī Jomīlo. pūei rāzōi "ōkē mō kōk kāl khūmāt
 t-teach began. Son said "see I so-many years service
 thēs, thō mūrā karē gē ēk kēq gā nī dā, mō tomi
 did, you me-to ever even one goat even not gave, I own
 somāp sōi tōmashā thēm-bīle." mālōi rāzōi "pūq
 companions with fun may-make." Father said "so
 tu hāmēh mō sōi hō, jok mei hō se thei hō, khūsh
 thou always me with art, what mine is that thine is. joy
 thōnī gē khūsh bōnī mālōi bēi, thei ālo zā mūo cē
 to-make and joyful to-be good is, thy this brother died, now
 jenōi ālo, nōtau laido."
 alive came, was-lost was-obtained."

"thei pūq hñ" the joke rāzōi, that people should speak
 saying (the) "he is thy son."

Mālōi mālōi pōq, not "very" good garments but various
 good garments. The repetition of the word gives a distri-
 butive, not an emphatic sense.

mālōi khācū laido mālōi khācū means simply mālōi,
 good or well.

A comparison of the above texts with the paradigms of the
 grammar will illustrate the fact that little attention is paid to
 unaccented vowels. a, e and i seem almost interchangeable;
 similarly o and u are used indifferently.

PRONOUNS.

Singular.		Plural.	
Nom.	mīlā, I	be, we	
Gen.	myā	īso	
Dat.	mīlā, mīlā (also mīlā)	īsojā, āsojā	
Prep.	mī (also mī)	āso	
Ag. I.	mī	īsozā	
Ag. II.	mīso (also mīso)	bēso	
Nom.	kū, thou	kū, you	Fem. tsā
Gen.	kū	tsū	tsō
Dat.	tsū, tsū	tsōjā, tsōjā	tsōjā
Prep.	tsū	tsō	tsū
Ag. I.	tsū	tsōzā	tsōzā
Ag. II.	tsūso	tsōso	tsōso
Nom.	so, he; fem. se	tsū, they	
Gen.	īso	tsōso	
Dat.	īsojā	tsōjā	
Prep.	īso	tsō	
Ag. I.	īso	tsōzā	
Ag. II.	īsoso	tsōso	

Fem. nom. sing. in *se*, otherwise the fem. does not differ from the masc. The *ts* in the second plur. is like a sharply hissed *s*. The *t* element is faint and the accusative effect is almost like *se*.

The syllable *-se* after a vowel is often pronounced *-sē*.

Before the preposition *nā*, with, the suffix *-se* is added to the root, as *āshpāsi nā*, with a horse. The other words declined above take the following forms: *zauasi*, *puasi*, *hāpāsi*, *zāsi*, *āshpāsi*; pronouns: *mīso*, *īso*, *tsōsi*, *āso*, *tsōsi*, *āso*, *tsōsi*. Thus *īso* *nā*, with us; *āso* *nā*, with him.

The prep. *pātāno*, behind, has the same construction, and we have *tsū pātāno*, behind thee; *mīso pātāno*, behind me; *zauasi pātāno*, behind the brother.

The prep. *āzā*, upon, is added directly to the root: *āzā pātāno*, on the horse; *āzā tsū*, on the house; *āzā tsū*, on the head.

The accus. has generally the same form as the nom. This is the case with the words given above except *pu* which has accus. *puā*.

The genit. is used as an adj., and changes for gender and number of noun possessed, but not for case. Thus, we have *mīso*, my; when agreeing with a sing. masc. noun. If the noun possessed is fem., it becomes *mī*; if plural, *mīso* or *mīso* for both

masc. and fem. Similarly for the other pronouns we have:—*īso*, our; *īso*, *īso*; *tsū*, thy; *tsū*, the; *tsō*, your; *tsō*, *tsō*; *āso*, his; *āso*, *āso*; *āso*, their; *āso*, *āso*; and for nouns:—*āshpā*, of a horse; *āshpā*, *āshpā*, and so on.

DEMONSTRATIVE PRONOUNS.

Singular.		Plural.	
Nom.	anū, this	anū	
Gen.	anū-sū	anū-no	
Dat.	-sū	-nojā	
Prep.	-sū	-no	
Ag. I.	-sū	-nozā	
Ag. II.	-sū	-sū	
Nom.	zho, this	zho	
Gen.	zho-sū	zho-no	
Dat.	-sū	-nojā	
Prep.	-sū	-no	
Ag. I.	-sū	-nozā	
Ag. II.	zho	-sū	

The *Ag. II.* in these two pronouns distinguishes number by the change of vowel, the sing. being *anū*, *zho*, and the plur. *anū*, *zho*. *anū* has Gen. *anū-sū*; Dat. *anū-sū*; Prep. *anū-sū*; Ag. I. *anū-sū*; Ag. II. *anū*.

Nom. pēno, that (over there)		pēno	
Gen.	pēno-sū	-no	
Dat.	-sū	-nojā	
Prep.	-sū	-no	
Ag. I.	-sū	-nozā	
Ag. II.	-sū	-sū	

INTERROGATIVE PRONOUNS.

koi, who? makes Gen. *koi-so*, Dat. *koi-sū*, Prep. *koi-sū*, Ag. I. *koi-sū*, Ag. II. *koi-sū*.

Indefinites are *zho*, *zho*, what? *kū*, *kū*, how much or many? also *kū*, *kū*, so much or many.

hēga, both, is distinct from *hē*, we also. *hēga*, *hēga*, all, when used with a noun or pronoun takes the case endings, as Ag. II. *hēga*, we all, not *hēga* *hēga*.

ADJECTIVES.

The only adjectives which change for the gender and number of the noun qualified are those which end in *-ū*; they have masc. sing. *-ū*, fem. sing. *-i*, m. pl. *-ū*, f. pl. *-i*.

None change for cases. Adjectives used as nouns are of course declined as nouns. *Comparatives*—There are no comparative and superlative forms. Comparison is expressed by means of the preposition *sho*, from, than, with the positive (thus, *sho*, good; *mò sho* so, better than; *tsi hóu* (zyo so, better than all, best).

VERBS.

Verb Substantive:

	Singular.	Plural.
Present	hāts, I am hān hāi	hāts hāt hā
Past	hāi, hāi hāi	hāts hāt hā
Fem.	hāi, hāi hāi	hāts hāt hā
Plur.	hāts, hāts hāts	hāts hāt hā
Fem.	hāts, hāts hāts	hāts hāt hā
Plur.	hāts, hāts hāts	hāts hāt hā

arōng, bring.

Note the letter r (not r as in other dialects).

Imperat.	arēh	arēh
Conj. Part.	arē, having brought	arēh
Fut.	ar-ān	ar-ān
	-ē	-ē
	-ēi	-ēi
Pres. Ind.	ar-ān, hāts, etc., regular.	Fem. ar-ān hāts :
	or contracted, thus :	

ar-ān, hāts :	fem. -ān	-ān
-ān	-ān	-ān
-ān	-ān	-ān
-ān	-ān	-ān

Imperat. ar-ān, hāts, etc., regular. Fem. ar-ān hāts, etc.

Past ar-ān

Fem. ar-ān

Pres. Perf. ar-ān

Plur. ar-ān

Fem. ar-ān

Pres. Perf. ar-ān

Plur. ar-ān

Fem. ar-ān

Pres. Perf. ar-ān

Plur. ar-ān

Fem. ar-ān

khōng, eat.

Plural.

khōng

khōng

khōng

khōng

Pres. Ind. khōng, khōng

Past khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

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Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Fem. khōng, khōng

Plur. khōng, khōng

Inf. *paśā* *muḥaḥaḥ*
muḥaḥaḥ, *gh* (Ürdü *muḥaḥ*),
 also simple *gh* (not *gh*). Forms from this root are
 not found in other parts of the verb.

Pres. Ind. *muḥaḥam*
muḥaḥila.

byōnu, sit.

Imperat. *beih*
 Fut. *beim*
be

Pres. Ind. *muḥaḥ*, fem.
beim-us -as
byaḥ *byaḥ*
byaḥ *byaḥ*

beih *byōnu*
byaḥ *byaḥ*
ben *ben*

hutyōnu, rise.

Imperat. *hute*
 Fut. *hutam*

hute *hutam*
hute *hutam*

hōny, be, become

Pres. Ind. *bilos*
 Fut. *bilo*
bil

bilos *bilo*
bil *bil*

Fem *bilās* *bilā bil*: plur. *as* for masc. *tu koi hīlo*, who
 are you?

lezhōny, he obtained, meet (Ürdü *mīlnā*).

Fut. *lēzh-am*, -im
lēzh-ōn
lēzh-āt
lēzh-ān

Past *lēdhās*: fem. *lēdhā*

The construction of this verb is remarkable. It takes the
 dat. like the Ürdü *mīlnā*, and yet agrees in person and gender
 with the word which is in the dat. case. Thus we have—

moḥ paśā lēzhim, I shall get a piece. A literal transla-
 tion of this in Ürdü would be *mūjhe paśā mīlnā*.

myō hārō moḥ lēdhās, my husband met me. Literal
 Ürdü: *mērā shauhār mūjhe mīl*.

One might try to explain this as meaning: "I got me my
 husband," but this use of the dat. is not otherwise found in the
 language; moreover the word for "my" would have to be not
my *my*, but *come. own*. Ürdü *āpnā*.

ADVERBS.

NUMERALS.

1 <i>gh</i> (h)	30 <i>h</i> (h)
2 <i>du</i>	31 <i>bi gh gh</i> (h)
3 <i>gh</i>	32 <i>gh</i>
4 <i>car</i>	33 <i>bi gh bōr</i>
5 <i>poḥ</i>	34 <i>du byō</i> (h)
6 <i>gh</i> (h)	35 <i>du byō gh poḥ</i>
7 <i>sat</i>	36 <i>du byō gh dāi</i>
8 <i>ast</i>	37 <i>du byō gh kṣai</i>
9 <i>naḥ</i>	38 <i>gh byō</i> (h)
10 <i>dāi</i>	39 <i>gh byō gh gh</i>
11 <i>akāi</i>	40 <i>gh byō gh dāi</i>
12 <i>buai</i>	41 <i>gh byō gh oḍai</i>
13 <i>gh</i>	42 <i>car byō</i> (h)
14 <i>oḍai</i>	43 <i>car byō gh sat</i>
15 <i>panzulai</i>	44 <i>car byō gh dāi</i>
16 <i>sōi</i>	45 <i>car byō gh sōi</i>
17 <i>sātāi</i>	46 <i>gh gh gh</i>
18 <i>astāi</i>	47 <i>gh gh gh</i>
19 <i>kūn</i> (h)	48 <i>gh gh gh</i>

half is *bārai*.

ADVERBS.

Thē, the Conjunctive Partic. of *thōny*, "to do," is used to
 make adverbs, generally of manner, as—
om thē, in an upward manner, upwards,
khar thē, in a downward manner, downwards

TIME.

karē, when?
karē, when
koḥ, now

āsh, today

lōsta, tomorrow
byēla, yesterday.

PLACE.

ani, here
anān, hence
ani dāk, up to here
adi, thence
adū, thence
adi dāk, up to there
kōn, where?

kōn, where

on, upwards

khār, khari, down, downwards.

on the ground

dūr, far

ēḡ, near

muḥōrē, forwards.

THICKS.

hōhē, very much

lāo, very: fem. *lāi*

dā, interrogative particle. Another word dā is a conjunction or.

PREPOSITIONS.

mēzhlē in front of
mūchō, in front of
dāl, up to
zho, zholo, from, than
rē, to, to

gē, with (instrumental), by
means of
āzhlā, upon
nīlā, along with
pātknolō, behind
-o, -ō, from

CONJUNCTIONS.

gā, gē, and also

dā, or

Translation of the Sentences of the Linguistic Survey of India.

221. thō ōm zholō tizna ? thy name what are-saying-they ?
what I your name ?
222. mī āshpīnē kēn bāzī hī ? this horse-to how-many
years became (are) ?
223. anō Kashmirī dāk kēnēk dūr hī ? hence Kashmir up-to
how-much far is ?
224. thō babō gōzē kēnēk pē (or pug) hī ? thy father's
house-in how-many sons are ?
225. āsh mī dīro ālōs yāz : today I far-from came having-
walked.
226. mīyō pīcō pūcālō anisū mūhī aris : my uncle's son-to this
woman we brought. we married this woman to my
uncle.
227. shō āshpīnē pālon gōz hīn . white horse's saddle house-
in is.
228. āshpī pāhīnēh : horse saddle, saddle the horse
229. mī anō (or ānō) bāh hō (or boché) kūtās : I this boy
much beat.
230. kōrō khīnā āzha has dī thēn (or thēn) anō : hill's top
upon sheep (or goats) he-is-mulking-graze there, i.e.
he is grazing them.
231. āshpī zhe bāh khānī bōi hān : horse upon tree under
sitting he is.
232. āsō zana zholō āsī sās hānī hī : his brother from (i.e.
thence) his sister big is, i.e. is bigger.
233. anisō mūhī hān dī rophe gē bāgnī : its price is two rupees
and a half.
234. mīyō mālo enno gōzē bīnā : my father little house-in is-
sitting (living).
235. anī ropī dīh āsēp : this rupee give him-to.
236. anī rophe āsī zho arēh . these rupees him from bring.

237. āsē ābōkē kūtē rēzhi gē gānāh : him well having-beaten
rope with bind.
238. sinū zho woi arēh : river from water bring.
239. mī zho mēzhlē mēzhlē (or mūghō mūghō) gēh : me from
in-front in-front walk
240. lūsi pātknolō kēso hī dō ? thee behind whose boy is-
coming ?
241. thō kēso zho mūhī gāyālo ? thou whom from with-price
hind-taken (it) ?
242. pētnō gānno vānāvān zho mī mūhī gāyālo : that village-
of shopkeeper from I with-price had-taken (it).

Notes.—222 bāzī, plur. of bāzī : see next note. 227 gōz,
from gō : nouns ending in s, sh, s, inflect in z, zh, z. 237
rēshū gē : gē of instrument, (tūrest gēh 239 mēzhlē mēzhlē,
mūghō mūghō : repetition shows distribution in time or space.
Here it means "keeping in front all the time."

VOCABULARY.

- after, pātknolō
along with mūhī
also, gā, gē
am, hānōs
and, gā, gē
any one, koi
anything, zholō, zhlēk
are, hās, etc.
ascend, khūzhlōnū
as, zāknū
back, n., dākl
back, n., pātknolō
lad, āsako
be, become, bōnū
beat, v., kūlyōnū
before, mēzhlē, mūghō
behind, pātknolō
big, hāro, hāyū
both, begē
boy, bāi
bring, arōnū (not r)
brother, zā
bull, dōnū
buy, gāyōnū
see, "take"
camel, ālū
cat, pīshū : female do., sōyī
pig, pīshū
- cock, kōkō : see "hen"
come, ōnū
cow, gāo
daughter, dī(h)
descend, vāzhlōnū
die, mīyōnū
do, thīyōnū
dog, shī : female do., sōyī shī
down, downward, khīkī, khūr
drink, pūyōnū
duck, bākēk
ear (on head), kon : plur. kōnī
eat, khōnū
eight, āsī
eighteen, āsānī
eighly, carhyā(h)
eleven, ākāi
eye, ālēh
face, muk
fall, dīzhlōnū
far, dūr
farmer, zōnūndār
father, anī, mānū, mūlo
female, anī, sōyī
fifteen, pīzūndēi
fifteen, dīhyō gā anī
fire, phū(h)

ਕਾਮਾਧਿਯਾ, ਗੁਪਤਾ, ਜੋ
ਵਿਦਿਯਮਾਨ ਹਨ, ਪ੍ਰੋ. ਹੋਯਮਾਨ, ਆ

twuŋ, buŋ
tweŋ, b(ŋ)

Up to date

upward on, then

very, no, rem, a
"you
"you

„Oh, see : ünöfzä qkka
vwlk. vāzhonū : see “no.”

water, voi, m.
we, be

what, zɔk, zɕɕik
when?, when, kɛrɛ

where? where, kōn
white, shō.

who! col: whose! keep!
with, along with, nlla: in-

instrumental, ge
woman, accī, f.: mulāi, f.

year, the 1930s, m.
you, tso: your, neo
"thou," "thy"

young, *shūnūt*

fusion Press Calculat.

[illegible]

ਕਾਮਾਧਿਯਾ, ਗੁਪਤਾ, ਸੁ
ਵਿਰਥੀ, ਪਿਤਾ, ਪ੍ਰੀ. ਸੰਪਾਦਕ, ੧੧

twuŋ, buŋ
tweŋ, b(ŋ)

Up to date

upward on, then

very, no, rem, a
"you
"you

„Oh, see : ünöfzä qkka
vwlk. vāzhonū : see “no.”

water, voi, m.
we, be

what, zɔk, zɕɕik
when?, when, kɛrɛ

where? where, kōn
white, shō.

who! col: whose! keep!
with, along with, nlla: in-

instrumental, ge
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year, the 1930s, m.
you, tso: your, neo
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young, *shūnūt*

fusion Press Calculat.

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